

The American Friend

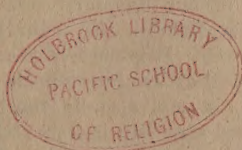
Old Series
Vol. XLX No. 3

FEBRUARY 11, 1943

New Series
Vol. XXXI No. 3

To Rufus Matthew Jones on his Eightieth Birthday

By Frederick Raymond Taylor



Exponent of the radiant Inner Light,
Great Teacher! Sure thy sunset trail is bright
With glory, for thy spirit's noble might
Hath ever worked for triumph of the Right.

Thou livest thy philosophy on earth.
Thy preaching but reflects thy noble worth
Of life, Thou hast clean mirth
To mingle with the message of new birth.

Thy work will help to give to man surcease
From War's dominion, help to bring World Peace
Eternal, help to give new lease
To human life, true freedom of the seas.

And Land. Far-flung from shore to shore
Thy leadership is felt to draw us more
And more to follow through the door.
That Way of Life thou openest o'er and o'er.

Great Scholar, Great Philosopher, Great Friend,
Great Preacher, Writer, Leader, who dost mend
The woes of nations: thy disciples send
Their tribute of devotion to the end.

Of thy great life. May all thy sunset years
Triumphant, radiant, quite devoid of fears,
Be crowned at last with blessings in thy ears
From history's greatest prophets, thy true peers.

And may'st thou hear, "Well done, thou faithful soul!
Now thou shalt follow the great flying goal
In higher circles, play a larger role
With all the immortals and the Over-Soul."

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For February 21—What the Good Shepherd Does for Us

(John 10:1-5; 11-16; 27-30)

LIFE THAT IS ETERNAL IN QUALITY

Note a few of the striking facts about the Good Shepherd pictured by John: he goes in at the door—it is his right; he calls his own by name—intimate acquaintance; he *leads* his own—they are never sent where he himself does not go; he *gives his life* for them—the readiness and unquestioning willingness to do that is the basic qualification of a shepherd; he brings *All* who are his to his fold—he is not concerned with the differences that so often bring “exclusion acts” even on the part of Christians; and, lastly—and supremely—he *gives eternal life* to his own!

Perhaps no other picture of Jesus will be more truly expressive of his relation to and care for sincere Christians than this of the Good Shepherd. It is possible, however, to carry the analogy of the sheep as descriptive of the people upon whom Jesus depends for the spiritual conquest of the world in favor of the Kingdom of God entirely too far. The sheep's defenselessness and inability to find its way back, once it becomes lost does not impress this modern world, especially ambitious, enthusiastic youth, as carrying the qualities of vigor, initiative, constructive planning and pioneering enterprise which are called for in those who would win the world to Christ and the Christian ideal. Jesus' own good story of the prodigal son is in point: the prodigal, with nothing to relate him to a gentle, lost sheep, realizing his lost estate, reasoned as between his folly and the virtue of a restored life with his father, “arose and went to his father.”

THE GIFT OF ETERNAL LIFE

Although verse eleven stands as the “Golden Text,” verse twenty-eight seems to be the pivot of this lesson. True the Good Shepherd lays down his life for the sheep—and what could better attest the completeness of his love and devotion to the sheep? But, when he has given his life in the struggle to save, the sheep do not then become the easy victims of the wolf: this whole process is blessedly fraught with spiritual security for the sheep. “I give unto them eternal life, and they shall never perish, neither shall any man—‘hireling’ or not—pluck them out of my hand.”

But much is lost here if “eternal” is

allowed to be simply synonymous with “everlasting.” Let us quickly grant that it is everlasting, but it is also much more: it is life of eternal quality, partaking of the nature of the kingdom to which the whole life of Jesus and his ministry drew men. And this “eternal life” is something here and now, as well as in the hereafter. On this point, the following quotation is helpful, from “The Message of the Fourth Gospel” by Elbert Russell, pp. 124, 125. “The Latin word *aevum* means a long period, an age or cycle of time; and the adjective *eternal* derived from it meant originally what endured through the *aevum* or was characteristic of it. Only gradually did it take on the meaning everlasting. In the New Testament the emphasis is on the quality of life—the righteousness, peace and love that fit men for membership in the kingdom and for the blessings of the coming messianic age, when the kingdom shall rule on earth. . . . The Fourth Gospel represents eternal life as a present possession and possibility. . . . This Gospel presents eternal life as a spiritual state, into which men enter by a spiritual birth through faith in Jesus. ‘He that believeth hath eternal life.’ For the believer the new age has come; he is already in the kingdom.”

In a world where so many things once thought to be immovable are tottering and crashing, the Christian may rejoice in the only security that is dependable.

MILO S. HINCKLE.

For February 28 - Jesus, Master of Life and Death

(John 11:20-29; 32-35; 38-44)

THE DEAD SHALL LIVE—THE LIVING SHALL NOT DIE!

What a reversal, this, of the whole process as the world generally thinks of it: the living shall die and the dead are gone forever! Not so as Jesus sees life and death. There may be people—and what a tragedy—to whom the surest things on earth are death and taxes; but for the person for whom Jesus has become “the way, the truth, and the life,” this saying is not true. Life in spite of death, and life overcoming death, THIS is the supreme certainty. Here Whittier got his great inspiration for the lines in *Snow Bound*:

“Alas! for him who never sees

The stars shine through his cypress trees!

Who, hopeless lays his dead away,

Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of
faith,

The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!”

It is difficult for any of us to think that they who live and believe in Him shall never die, when we look into the blanched face of one who was to us, the embodiment of sainthood, but whose hand chills us and whose voice comes never again. Martha believed that Jesus was the Christ, but she also KNEW that her brother was dead and had been in the tomb four days. What she had not learned about real faith in Christ was that life transformed and molded by such faith is beyond the reach of death which is left with only the clay tenement upon which to do its unwelcome work. Death, then is reduced to a mere incidental in relation to the life which has already taken on the eternal quality. Dr. Wm. M. Taylor in “The Miracles of our Saviour,” puts it this way: “No, Martha, the resurrection is not far away. It is here, *in me*; for the source of that resurrection is in myself; yet, in me, also, is the fountain of life, and that life is imparted by me to everyone that believeth. The life which I bestow is spiritual and eternal. It is indestructible by death; so that the believer, even when dead, lives on, as much a partaker of my life as he was before; and the living believer, even when he comes to die, does not lose that life which I have bestowed upon him.”

The Golden Text is surely the pivot of this lesson. Those who can think of the resurrection only as subsequent to death have a rich find in this text; the resurrection is the very essence of the “eternal life” which the Good Shepherd *gives* to the sheep, and no believer would consent to a postponement of the reception of eternal life until after death! “I am the resurrection” brings it right into life, here and now. The Christian is living the resurrected life, having already “passed from death unto life” (I. John 3:14), and the great testimony proving it is the ability to “love the brethren!”

The tenderness of Jesus in the presence of human suffering and sorrow is one of the surest marks of the divine in him—as it is also in his followers. “Comfort ye, comfort ye my people,” was the passionate cry of God through his servant, Isaiah. The friends of Jesus have abundant opportunity today to be the dispensers of that spirit of tenderness; active, constructive concern, in a world in torture and agony. What a day in which to demonstrate the fact that Jesus (in us) is the resurrection and the life!

MILO S. HINCKLE.

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Five Lines Too Long

FIVE lines too long"—that statement written on the margin of a proof sheet, 'by the printer,' introduced me to just one of the editor's problems. It was my first day in the office and the retiring editor "was showing me around." The "page proof sheets" had just come in. Too much material—five lines too much—had been assigned to a certain column on a certain page. Since every column on all the other pages was full, there was nothing to do but reduce the length of that article by five lines.

Now if the article were one's own one might, without a sense of trespassing, cut it down to the required length, but when its one by—well, if its your contribution and by some whimsical chance the editor falls upon your choice paragraph, it is just too bad. He probably, by his cutting, made you say something you did not mean, or weakened your emphasis or, O rare occasion! made you say something brilliant.

We cut clothes to fit the individual, short or tall, narrow or expansive, and how often the editor would like to cut a contribution to our columns to prescribed dimensions. Probably also the reader would like to cut an editorial to a page or break up his involved sentences or put some sense into his paragraphs—we are throwing stones and there are glass windows in most of our houses. Recently a manuscript came to the desk with 9000 words and one is at hand now with 6000. What shall be done with such contributions? A concerned Friend in a recent letter asks, "How would it do to broadcast a request that people send in articles as persuasive and as short as Lincoln's Gettysburg address—267 words. One or two articles like that would do more good than ten long articles." By way of example, he sent along a sample, which we print in the Forum Section.

Hereafter we will, of course, refuse any contribution of his which is found to be five lines too long—according to his standards, even if it would be impossible for him to adequately treat his theme within the limits suggested. There must be exceptions to any general rule and a fixed number of words cannot be adhered to, but one page is probably enough space to give to most articles.

This matter of length is by no means a problem limited to published material. It applies to other areas of propaganda as well. Preachers, lecturers and after dinner speakers are probably even greater offenders than writers.

How frequently it has been said of some preacher who has continued overtime with a long drawn out message that "he missed a half dozen good stopping places." Or as was once said about a certain pastor, "his terminal facilities are poor." Some speakers have a habit of saying, "Now in conclusion" and then follow that notice of intention with "Now just one more illustration" etc., etc., until the golden closing opportunity has been lost. It is reported that a certain club speaker, having been introduced as a Yale graduate, forthwith launched on an hour's message which he divided into four sections; the sub themes of which were based on words beginning with one of the letters spelling the name Yale. The toastmaster complimented the speaker on his masterful address but said to the audience—"but aren't we glad he did not graduate from the Massachusetts' Institute of Technology."

A good friend of the editor loves to tell of family incidents, particularly dwelling upon doings of the grandchildren. However, it is a rare story that is not told at least three times before the incident is sufficiently covered.

Frequently a guest "pops in" with "just ran over, can't stay but a minute." Conversation begins, a pleasant time follows discussing subjects and individuals and incidents in which all are interested and soon the "just a minute" has grown into a full hour, or more.

This is not always a waste of time. Life is often brightened up on just such occasions. The lonesome and discouraged are given a new sense of worthwhileness because of the feeling of a neighbor's friendliness. A pie in the oven may have baked too long, fewer rows of corn may have been plowed or an item of business on the desk may have received delayed attention but life, a more abundant life, has been given a new impetus because, for a while, business affairs have been made secondary.

The editor grew up in the "tall corn" country (Indiana not Iowa.) We once looked to the tall corn for the big ears and the big yield. Now farmers are more interested in big, solid ears grown on sturdy stalks and are not so interested in height or length. Today we want in all phases of life a quality that counts, so whether contributions are in this field or that, let us to the best of our abilities, see that *quality* is given the right of way.

Living in Two Worlds

By James R. Furbay

THE unique experience of man is that he is caught in a mesh of complex life where it seems that he is living in two worlds at once. John once described such an experience when he wrote: "I was in the isle called Patmos. . . . I was in the Spirit" (Revelation 1:9, 10). His experience on Patmos is a classic example of what every Christian is doing or endeavoring to do all the time, to live in two very real but different worlds at once. A creature of both time and eternity; a citizen of an earthly and a heavenly kingdom; a dweller and a pilgrim; and one seeking to follow the difficult role of both fish and bird, the Christian represents a sort of creature that can both swim and fly.

In the play, *Seventh Heaven*, there was a scene down in the dirty sewers of Paris with Chico and the Rat working away, when suddenly a deluge of vile water poured down through the man hole above and swept the Rat into the sewer. Chico pulled him out and saved him from drowning. As the Rat sat on the edge of the sewer Chico gave him some of his own philosophy of life when he said, "I work in the sewers, Rat, but I live near the stars!" Then he added, with a gesture of confidence and appealing nonchalance: "Never look down! Always look up! I never look down! I always look up! That's why I am a very remarkable fellow!"

THIS MATTER-OF-FACT WORLD

We can be certain that John was very much aware of this world in which he lived. While living in a pagan empire which required its subjects to visit at the nationalistic shrines and make obeisance before the image of the emperor, this man John had been one of the leaders of a movement which held to the Hebrew idea that there is only one invisible, transcendent God to be worshipped, and that His son Jesus Christ is to be Lord and King of people's lives, his kingdom alone being over all. When the implications of this kind of a belief and way of life became clear to the emperor, there was set loose an avalanche of persecution upon the Christian churches. John was one of the many who were caught in this scourge. He was banished as a criminal to their "Devil's Island" of Patmos.

At that particular time the matter-of-fact world probably seemed to John as hard and cruel as the barren rocks about him on the island of stones. There was the bleakness of the desert, plus the monotony of the ceaseless beating of the Aegean waven against the rocky coast. Just then it would have been hard for

John to have sung, "This is my Father's world."

There is likewise a concrete side of our lives. We live today in a matter-of-fact world. We are all a part of the inorganic, organic, and human world of living things. As such, we share in the pains and pleasures, in the primary wants and hungers, and are affected by the various events that take place in the world about us. There is no advantage in denying this world, like the hermits, ascetics and other worldly religionists have done. We are learning more and more the meaning of "solidarity." We are "members one of another." Where some are victims of any kind of injustice, or suffer want or pain, all others will eventually be affected. Disease and pain are not isolated to one part of the body. They affect finally the whole organism.

A WORLD OF SPIRITUAL ENVIRONMENT

Though we may not be able to describe simply this spiritual world or community of which John was keenly aware, yet it was none the less a very real entity to him. "I was in the Spirit." This was as true for him as "I was in the isle of Patmos." A similar confidence was expressed by Whittier:

Sometimes comes to soul and sense
The feeling that is evidence
That very near about us lies
The realm of spiritual mysteries.

The religious mystics of all ages have been convinced that there is a larger encompassing realm which permeates this world and yet goes beyond and transcends it. Classic examples are: Jesus and his intimate triumvirate on the Mount of Transfiguration in communion with Moses and Elijah, Paul "caught up in spirit to the third heaven," as he called it, and John "in the Spirit" on the lonely Patmos. A great many others, such as St. Augustine, St. Francis, Madame Guyon, George Fox, and a host of lesser lights have given testimony to an awareness of this larger spiritual world or community impinging upon the temporal world.

In the century following Christ, we notice in the Biblical and other writings a definite transition. The earliest writings in this period were somewhat materialistic, thinking in terms of *ages* and earthly political orders. Emphasis was on the speedy return of Christ to usher in an earthly kingdom centering about the Jewish people. (For examples of these earliest writings, Paul's letters to the Thessalonians and the Gospel of Matthew might be mentioned). Toward the latter part of this period, however, because of the influences of Greek

thought, the emphasis was largely shifted to the idea of *two worlds* instead of two ages.

In the Epistle to the Hebrews this is brought out strongly. Here there are two worlds, the visible and the invisible, the temporal and eternal, earthly and heavenly, shadow and substance, foregleam and fulfillment. Faith means the power by which we can live in both worlds, grasping the assurance of things hoped for ere the fulfillment has actually come, and holding a conviction of things not seen even while we are pressed upon by the visible. This is the quality of all the heroes of faith in the eleventh chapter: In one world they live as if another were real; amid the transient they are convinced of the permanent; and so they endure "as seeing Him who is invisible."

In the Gospel of John we meet the assurance of Jesus being the Living Christ, who appears in the closed room, the Presence in the Midst. Through the Spirit (Comforter) he has come back. In a very real sense he is here. "Lo, I am with you always." And he promised his followers: "If a man love me . . . my Father will love him, and we will come unto him, and make our abode with him." (14:23).

In some of the non-biblical writings, the *Oxyrhynchus Papyri*, this saying was attributed to Jesus: "Wherever there are (two), they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find me; cleave the wood, and there am I . . . Verily the Kingdom of heaven is within you, and whoever knoweth himself shall find it."

A thought-provoking query was once asked by Walter Rauschenbusch, that humble but courageous crusader for a more spiritual, practical, and effective Christianity. Said he: "Which will do more to make our lives spiritual and to release us from the tyranny of the world, the thought that we may at any moment enter into the presence of the Lord, or the thought that every moment we are in the presence of the Lord?"

THE SPIRITUAL TRANSFORMING THE NATURAL

Doubtless one of the most difficult of all arts lies in bringing the resources of the encompassing spiritual world to bear on the needs of the concrete world. That was what John did. He translated his visions into messages of comfort and courage to the small struggling churches scattered throughout Asia Minor. He encouraged them to faithfulness, purity of life, and energetic action. He told them that the Lamb of gentle goodness would eventually overcome the Beast of evil and violence. He encouraged them to believe in the final triumph of righteousness. His experience of the

spiritual world made him a practical minister of helpful service to humanity. It was not something for him to selfishly enjoy to himself. To be able to fly, and then to come down to walk and swim, this is the power that Christianity gives to life.

A primary requirement for the world today is to get the spiritual and eternal into our thinking and living. Lorado Taft, famous American sculptor, one day said to a ministerial friend: "What you preachers, what we sculptors, what every individual needs to remember is that we are a part of the eternal cycle and because of that we are tremendously important as personalities. We need to take the long look at life and to remember that we are immortal beings. We need to get the hint of eternity back into our work and our thoughts. When we do that we can have no small dealings with others; no little thinking, no unkindness, no hate; and then every individual has a meaning in life's eternal plan and in God's eyes. When we remember that we are all made in God's image, just a little lower than the angels, then we stand up and quit us like men, and through each individual we get the long look and touch the hem of the Eternal. That makes life superbly worth living." Nothing would seem more important right now than to keep alive this "hint of the eternal" in the life of mankind.

This bringing the spiritual world to bear upon the needs of our concrete world involves a combined living in both the present and the future, in both the real and the ideal. We doubtless recognize that between these two worlds there is a relentless tension. One represents the-things-as-they-are, while the other the-things-that-ought-to-be. And because of this pull of the latter upon the former, there has been progress made in the life of mankind.

Religion will have transforming and constructive value if it is the kind William Penn once talked about when he said: "True religion does not drive men out of the world, but enables them to live better in it, and excites their endeavors to mend it." A similar thought was likewise expresses by Lowell, in *The Cathedral*:

This life were brutish did we not sometimes
Have intimations clear of wider scope,
Hints of occasion infinite, to keep
The soul alert with noble discontent
And onward yearnings of unstilled desire;
Fruitless, except we now and then
divined
A mystery of Purpose, gleaming
through
The secular confusions of the world,
Whose will we darkly accomplish, doing
ours.

Common Sense Found in Bible

By William J. Sayers

THE sixty-six books that comprise the Bible are the glorious library of inspired common sense. It touches human nature on every side of his need. The Bible teems with proverbial philosophy, jurisprudence, melody, history, ideal family government and the basic principles of free institutions, the greatest guide for human conduct for the purest, truest, noblest type of manhood and womanhood. In fact, it enters into every department of human endeavor helpfully.

All ages have been charmed by its mystic beauty, its tenderness and majesty, its supernatural grandeur. Sages and philosophers, orators, ministers and prophets would never have reached their heights if they had not known the inspired book of common sense that illumines life with light and love and makes the spiritual day dawn. Man's footsteps began, with it, a more rapid upwardness.

Its satire on bigotry, its epics, its poetry, its historical romances, its drama and its orations take us from the good to the better and on to the best. No wonder Carlyle called it "The True University." What a wonderful teacher is the Holy Spirit as we study the Bible. Yes, we will find that the best product of heart and brain is founded upon the truths of the Book. Burns, Tennyson, Shakespeare and even Byron, blackbird of the night though he was, rose to their best when they came to this inspired thought-provoking book for their themes.

CHARTER OF OUR LIBERTIES

Civil liberties do not exist where the Bible is unknown, or unused. It is the charter of our liberties, the basis of civil government in all free lands. It is a good citizen maker, when studied. Its teaching is the only cement that will hold our country together. With what good common sense this book is filled. Hear this one of the tens of thousands of inspired common sense thoughts: "Guard thy heart with all diligence, for out of it are the issues of life." The humblest man can read it and understand it, because it speaks to his various needs, and ministers to his everyday situations. It appeals to his soundest judgment because it is reasonable. Indeed, the Bible is common sense adapted to every walk, as well as every condition of life. It ministers to gladness, and helps in sorrow. It speaks to the clerk and the richest customer he may wait upon. It has a good word for the bus driver as well as the banker or scholar he may carry in his car. The word of God, like Himself, will abide

forever the same, for both speak to the heart's need of all. God's word is a lamp unto our feet and a light unto our path. The Bible has ever been pages of power. Study it carefully. Think of it prayerfully.

The Bible is the book for all people. It stands because of its unity. It is just as much at home in one land as in another. Its mother country is wherever it is found. The Bible cannot be imprisoned. No legislation can stop it. No persecution can stop it. No hate can send it into exile. It is an anvil that wears out all hammers. It is not provincial but cosmopolitan. It sings in every tongue to every heart. It does not leave out anyone in its encouragements or its warnings. The starting point is found in the opening words of the book of beginnings, "In the beginning God."

From there on it charts the course for both the body and the soul from the beginning to the end and into the land that is fairer than day. It is the only book that tells accurately, because it is the original story of the creator, how and why we came, and whither we go. It explains why Christ came into the world and proves that He is the only sufficient Saviour. The Bible is the book for any crisis. Attend to its reading. Attend to its study. It never fails when we turn to it with an open mind and heart. In honoring the Bible we do honor to ourselves.

EXAMPLES ARE CITED

If thirty-six men should walk in here from that front door from thirty-six different states bearing blocks of marble of peculiar shape, put them together without ever having seen or talked with each other, your answer to that would be: "One man planned it all." Or if thirty-six men should come here from thirty-six countries and sit down and at the tap of the baton, play in perfect harmony that perfect masterpiece of music, "The Messiah," you wouldn't say it just happened would you?

Five bowmen shoot at a target away off somewhere. Number one is 1,500 yards away. Number two is 1,000 yards away. Number three, 800 yards away. Number four, 600 yards. Number five is 400 yards away. Lights are called for. All the arrows are found in the center of the target. Under such circumstances you would say that the hand of almighty God directed them. Come with me to prophetic history and there are 500 prophetic arrows entering around Christ. Moses away off from the coming of Christ and then comes David, Isaiah, Daniel, Malachi

and hundreds of others who send their prophetic arrows forward in the future which was like inky darkness. Call for lights, and we find all the arrows centered; fulfilled in Jesus Christ the Saviour. One cannot but conclude that the hand of God directed them. Seventeen of the books of the Bible are prophetic, of the thousands of predictions they contain, not one has miscarried. We will get our chance when we give the Bible its chance with us. The worst is not to come. It has gone. The golden age is not past. It is on its way. The Bible is the Guide Book. Read it and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; be-

side Daniel and learn his courage to do right; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love.

It was Sir Isaac Newton, discoverer of the law of gravitation, who said that he could get more astronomy by reading his Bible a single hour than watching all night in his observatory. Kepler, the great pious astronomer having computed mathematically the movement of the earth in its orbit, and having proved his computations by observation exclaimed: "Oh God, we think thy thoughts after Thee." Attend to your reading. Think God's thought after Him. Think God's thoughts along with Him.

Digest of a sermon preached in the Memorial Church, Muncie, Indiana.

revenge can bring anything but more war, more selfishness, more baseness, more slavery, then the spirit of love has come into its own. The unpredictable goodness of God has been known to lead certain individuals to fulfill the law and the prophets, in defiance of the unrighteous, lifeless laws of men. And this lovely, unexpected activity of emotions, of thoughts, and of actions, motivated by faith in that of God in every man, is spreading from person to person. As the process continues, it is inevitable that the average behavior of the human race will be more and more in accord with the goodness of God. The "laws" of human nature are clearly not immutable.

OUR NEIGHBORS TO THE SOUTH

Because of our increasing interest in the countries to the south of us and our bond of friendship and goodwill toward them, we are always glad to become better acquainted with these neighbors of ours. Understanding each other serves to build a spirit of common feeling and respect.

Three outstanding leaders in Latin American affairs recently made strong statements to Allied Youth which we are glad to share with you.

From Mayor General Fulgencio Batista Zaldivar, the President of Cuba, (who received part of his early education in the Friends School at Banos, Cuba), who has been visiting in our country recently, we hear:

"I have never indulged in drinking alcohol and do not permit my friends and those who surround me to indulge in them, because it is my understanding that this diminishes the faculties of man in his effort to surmount the struggles of life."

The Honorable Oswaldo Aranha, Minister of Foreign Affairs in the Brazilian Government, states:

"I have the pleasure to assure you that I am a total abstainer from the use of alcoholic beverages and I can very well understand your desire to show to the young people of the United States how much mankind can gain through temperance."

The President of El Salvador, the Honorable Maximiliano H. Martinez, writes:

"I am glad to state that for twenty-five years I have taken no alcoholic drinks. Undoubtedly this is the reason I am very well physically as well as mentally. My diet, moreover, is exclusively vegetarian. The vegetables of rural Salvador are very strengthening for our work."

A Scientist's Parable About Religion

By Francis D. Hole

IN a recent issue of *Science*, an industrial research man* writes on the subject, "Science, Common Sense and Decency." The recent trend of papers with such titles, and written by spokesmen for industrial research, would lead one to expect the following content in this article: an inventory of the remarkable advances which industrial research is making under the pressure of this war, an expression of joy that we are fighting in this war, a claim that the good which the war makes possible more than compensates for all the death and untruth which it brings about, and a declaration of happy anticipation of the post-war period when we shall have more and better automobiles and improved medical service, and when our unique "decency" will have been preserved by the war method. But the article on "Science, Common Sense and Decency" has quite a different content and can be regarded as an exceptional article by readers who are looking for some hopeful sign. That is, it may be received by some as a scientist's parable about religion.

With interpretation, this parable is as follows. Millions of atoms and other particles of matter are very active, just as millions of human beings are very active. Oxygen in the air and wood in the fireplace share in great activity, at kindling temperatures, and various gases, heat, smoke, and ashes result. Just as insurance statisticians can predict the average death rate for a great number of people, scientists can predict what is likely to happen to millions of atoms when these are placed under

definite conditions. This ability to forecast results is the foundation of much of the reverence for science which people have today, and is the basis of industrial techniques by which the innumerable articles which we use are made. But even insurance statisticians can not predict the time at which a given individual will die. Even scientists admit that it is impossible to predict what an individual atom will do. This unpredictable quality is so powerful at times that whole industrial processes may suddenly refuse to work, because certain atoms refuse to obey the usual "laws," and this disobedience may spread quickly to nearly all the other atoms in the system. In such rare cases, factories have closed down because so many atoms began to cooperate in some unexpected manner. The Kingdom of God is like single atoms which act not according to outward pressures and other circumstances, alone, but according to inward, unpredictable leadings.

This unpredictability makes possible what we call goodness. The presence of evil in every man, in a world where evil pressures exist, is the basis of cynicism. If one engages in human activities, such as war, which are based on that cynicism, on that endless mutual distrust, one predetermines the failure of the enterprise from the start. And so, wars fought for the purpose of securing "peace" have not yet ceased. But the presence of forces for good in every man of all races and nationalities, forces which refuse to be coerced by outward, controlled pressures, is the certain foundation of our faith and hope. When these forces for liberty in men's hearts cast aside the lie that

*Langmuir, Irving, *Science*, "Common Sense and Decency, *Science*, n.s., Vol. 97, No. 2505, pp. 1-7, January 1, 1943.

Building Christian Morale

By Charles F. Thomas

I

WE have a responsibility for building Christian morale. The need exists, as can be shown. To meet that need is a first claim upon us. Particularly is it a challenge to look deep within our own souls for courage, conviction and vision which are both indomitable and adequate in the face of crying need about us. This we want to do.

First let us penetrate this matter of the need for morale. Last winter during the meetings of the International Council of Religious Education, a small group of us were engaged in informal conversation. Roswell P. Barnes, of the Federal Council of Churches, was in the group. He was telling us of observations he had made during recent visits to various cities in the United States. He found ministers and church leaders generally in despair, admitting their inability to reach people and their lack of an effective appeal. With frankness they recognized that the church is inadequately doing her task and has no immediate vision of a means to make her more adequate to her mission. To a large extent this has characterized Christian leadership of recent years. The observations of Mr. Barnes can not be taken lightly and they can be multiplied as evidence of weakened morale.

Writers are telling us of a black despair that grips Christianity because it grips all society. To cite one example, Dr. Walter Marshall Horton, in the Introduction to his book, *Can Christianity Save Civilization?* states, "That is a question which becomes daily more urgent, as it becomes increasingly clear with each day's news that modern Western Civilization—so secure and so dominant at the close of the last Century—no longer rests upon stable foundations." Speaking of the particular degeneration in religion, he says, "It is not only our secular civilization which has degenerated in recent times, and stands in need of salvation; organized religion, too, has degenerated, and has not yet found what it must do to be saved. If our bewildered civilization should in sheer despair turn to our existing churches for salvation, it would be only another case of the blind leading the blind—both would fall into some ditch deeper even than the muddy Slough of Despond in which they are now floundering." These statements are too true! We who face the implications of such facts must find a way out. We shall not find a way out, and ahead, unless something happens within us which will give us an undefeatable spirit.

There is a dismal despair that hovers close to the surface of men's hearts.

Many are hiding it, for this is not an opportune time to be admitting low morale. Others are not. Actually, Christian people have a stricken conscience of failure over the fact of a world thrown once more into the horrors of war. We are asking ourselves why. Do we not see Christianity implied in the failure? The church, to use a phrase of the great ecumenical conferences, had not dared, actually, to be the church. This we know; and it hurts. Christians are awakening to the realization that we are partially to blame. We did not take the church seriously in more favorable days. Only in a limited way have we had the courage of our basic convictions. This causes us sorrow. It is yet to be seen if it is a godly sorrow leading to true repentance. Talk about repentance is but hypocrisy unless we mean to change old ways, unless we intend to get out of the rut of old patterns that are now revealed as mistaken.

Signs of this despair which lie close to the surface of people's consciousness keep rising into view. My wife belongs to a Glenn Clark Prayer Group in our city. A dear lady in that group unloaded her heart to my wife. Out of her soul poured mingled fear, defeat and sorrow. Her boy is in the army. She detests war, as all good mothers do. The fact of her son's being in the armed forces has raised a desperate conflict in her life. It has caused her to become defeated in a basic principle of her faith. She is torn apart inside. The result has been bitterness of heart, which she admits is an additional break in morale and basic principle.

More than ever we are faced with moral breakdown resulting from compromise of basic principle. This kind of loss of morale demands adequate spiritual resources with which to meet it. The very fact of rapid increase in prayer groups testifies to the breakdown of morale, or near breakdown, that confronts people. They are seeking strength to meet the conflict.

II

What are we, as Christian leaders, going to do to meet this situation? What will make us adequate for building morale?

1. *We must rid ourselves of all fears.* It is fear that keeps us from being dynamic, that causes people to let go of convictions, that throws a fog of despair over life. Let's be specific about these fears. We must rid ourselves of the fear that a minority may be wrong; (most Christians are in a minority if they are completely dedicated to

Christ.) the fear of being made less comfortable than we now are; the fear of giving up; the fear of change in the church and in society; the fear that Christianity is impotent against the evil of our day; the fear that love will not work; the fear that the church's lot is cast with decaying civilization: yes, we must rid ourselves of the fear of seeming impossibilities! How dare we fear and believe God? It is the task of Christian leaders to renew the courage and vision of the Christian community.

2. *We must find power for courageous living through "holy obedience."* What is meant here can best be presented by quoting Thomas R. Kelly in his glorious book, *A Testament of Devotion*. "Meister Eckhart wrote: 'There are plenty to follow our Lord half-way, but not the other half. They will give up possessions, friends and honors, but it touches them too closely to disown themselves! It is just this astonishing life which is willing to follow Him the other half, sincerely to disown itself, this life which intends complete obedience without any reservations, that I would propose to you in all humility in all boldness, in all seriousness. I mean this literally, utterly, completely, and I mean it for you and for me—commit your lives in unreserved obedience to Him.'

"If you don't realize the revolutionary explosiveness of this proposal you don't understand what I mean. Only now and then comes a man or a woman who, like John Woolman or Francis of Assisi, is willing to be utterly obedient, to go the other half, to follow God's faintest whisper. But when such a commitment comes in a human life, God breaks through, miracles are wrought, world-renewing divine forces are released, history changes. There is nothing more important now than to have the human race endowed with just such committed lives."

The fruit of such obedience is humility which empties us of ourselves. Kelly further says, "But He, in His glorious otherness, empties us of ourselves in order that He may become all. Humility does not rest, in final account, upon bafflement and discouragement and self-disgust at our shabby lives, a brow-beaten, dog-slinking attitude. It rests upon the disclosure of the consummate wonder of God, upon finding that only God counts, that all our self-originated intentions are works of straw. And so in lowly humility we must stick close to the Root and count our own powers as nothing except as they are enslaved in His power."

3. *We must choose a path of active love.* "Perfect love casteth out fear." It is the perfect love of God that casts out fear. Have we found that love, and do we pursue it? Ah, but we must, for we have to help others choose the way

of love. Seldom have we witnessed, some of us never before, the test now being put upon Christian love. Here is a vital concern among serious-minded Christians today. People are eagerly praying for light on how to be consistent with love. How does one act in love now? In our confession of Christ we have asked to be saved from sins already committed. Now the cry of all earnest Christians is "Save us from committing more sins." Every leader should understand this latter half of the plea for salvation. Never forget that it is essential to point people to a salvation from continuous sinning. Men and women not only want to be saved from unloving acts already committed, *but from committing additional unloving acts.* Unless they can escape this dilemma, morale will break, as it is breaking over and over again.

In choosing a way of active love let us keep a balance in doing the Lord's work. Here I want to give a warning

in all humility and without a critical attitude. As utterly important and potent as it is that the church meet the spiritual needs created by total war, and this must be done, let us remind ourselves that we dare not use up our energies and our resources on this one phase of need. To be sure, the war is very absorbing and is vast. But Christians are being tempted to a vain strife to outdo each other in thinking up things to do relative to war needs at the expense of matters exceedingly more eternal. God has other things for us to be doing as well. He is trying to speak salvation to this generation. The Kingdom is still being made. The purposes of God are still larger than our immediate dilemma. Eternal verities exist that go far beyond the scope of this hour in human history.

4. *We must be prepared to go the way of the cross.* That is, we must go the way of reconciliation and redemp-

tive love. No religion is worthy that is not worth a cross. Your and my faith is not adequate if it cannot support a cross, the kind of cross Christ was crucified upon. But a cross has to be a cross of love if it saves. It is our concern to save. The Cross of Christ is our source of morale. It always has been and ever will be. How far does our morale go in view of the Cross? We are reminded again of that courageous hymn:

Faith of our fathers! living still
In spite of dungeon, fire and sword;
.....
Our fathers, chained in prisons dark,
Were still in heart and conscience free:
.....
Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach Thee, too, as love knows
how ...
.....
We will be true to Thee till death.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ALONE

Oh that I had in the wilderness a lodging place for wayfaring men; that I might leave my people and go from them!

JEREMIAH: 9-2.

* * * *

(Man) enters the world alone, faces life and its issues alone, and departs alone into the great Unknown. He is *himself* and none other, a true *individual*, with all that this implies!

JOHN WRIGHT BUCKHAM.

* * * *

Until I truly loved, I was alone.

CAROLINE E. S. NORTON.

* * * *

But 'midst the crowd, the hum, the shock of men,
To hear, to see, to feel, and to possess.
And roam along, the world's tired denison,
With none who bless us, none whom we can bless ...

This is to be alone; this, this is solitude!

LORD BYRON.

* * * *

It is easy, in the world, to live after the world's opinion; it is easy, in solitude, to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

RALPH WALDO EMERSON.

One hour of thoughtful solitude may nerve the heart for days of conflict—girding up its armor to meet the most insidious foe.

JAMES GATES PERCIVAL.

* * * *

It would do the world good if every man in it would compel himself occasionally to be absolutely alone. Most of the world's progress has come out of such loneliness.

BRUCE BARTON.

* * * *

Loneliness may be a heart-breaking experience or it can be a school—though hard—of noble qualities. There are lessons we never learn save when we are thrown upon our own resources.

ANONYMOUS.

* * * *

Alone upon some jutting eminence
At first gleam of dawnlight, when the vale

Yet slumbering, lay in utter solitude.
How shall I seek the origin? Where find Faith in the marvelous things which I have felt?

Oft in those moments such a holy calm
Would overpower my soul, and bodily eyes

Where utterly forgotten, and what I saw

Like something within myself, a dream,
A prospect in the mind.

WILLIAM WORDSWORTH.

* * * *

On the first day of January, of the year 1831, there appeared the first edition of a little typographical insignificant sheet called *The Liberator*. Its editor and publisher and printer was a young fellow just entering upon his

twenty-sixth year. . . . He was poor, self-taught, obscure; and when he began his journalistic career he did not have a dollar of capital or a single subscriber. He slept in his printing office . . . prepared his own meals . . . A few ideas were all he had but they happened to be true and right, and some paper and some printer's ink. He was despised, threatened, mobbed. But today, in the city of Boston, there is a monument to William Lloyd Garrison. It was erected by public subscription, and its inscriptions are two quotations from the little typographically insignificant sheet which appeared on the first of January, 1831. One reads: "My country is the world, My countrymen are mankind." The other reads: "I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard."

ERNEST FREMONT TITTLE.

* * * *

Lord of our Comradeship and our Solitudes, we pray for the lonely in spirit of situation. Endue them with strength for their vigil. Teach us also the secret of being gladly alone, and in the quietness we cannot escape, give us the comfort of thy presence. Amen.

One of the largest Bible libraries in the world is housed in a modest building in Boston. It belongs to the Massachusetts Bible Society and contains 2,577 volumes of the Scriptures, with versions in 714 languages.

A task without a vision is drudgery.
A vision without a task is a dream.
A task with a vision is victory.

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Peace By Chance

CIRCUMSTANCES now and then bring together strange "bedfellows." In times of crisis—of flood or forest fire—the hunter and the hunted, actuated by a mutual desire to escape a common danger, may be seen running side by side or clinging precariously to some floating debris.

So a world situation, such as we experience today, has brought into close association, even into collaboration, adverse ideals and organizations. Capitalists and Communists, democracies and totalitarian states are allied to fight a "common enemy."

And now certain religious groups, Jews, Catholics and Protestants, so far as official bodies or conferences can do so, have declared their support of the "allied nations" in the war against the Axis.

The expressed hope, on the part of certain religious leaders, is that, with the winning of the war by the allies, a "chance" may be given the forces of religion, morality and democracy to write the peace—a just and enduring peace.

What are the "chances?" What will happen to the hunted if and when the crisis is over? Have these religious groups, by their pronouncements, enhanced the treaty shaping power of the Church?

At the present time Russia seems to be on the road to victory. If and when her armies drive the axis forces out of Russia, and on into Germany, and ultimate victory comes, what demands will this atheistic, communistic, totalitarian power make at the peace table? The representatives of religion and democracy and capitalism, whose ideals are anathema to the Soviet Republic, may, in spite of Stalin's "very generous peace aims," have a difficult problem on their hands in handling a victorious power which won despite the absence of the advantages of Divine support which the Church is supposed to be able to give the armies which she blesses.

The Prime Minister of England is reported to have declared—"We mean to hold our own. . . I have not become the King's first minister in order to preside over the liquidation of the British Empire." Will the demands of the British and other empires be such that the former colonial possessions must be restored? The Spirit of Democracy has so far been willing to condone empire. We are not yet sure that other governments will follow the lead of the Queen of Holland in promising "Commonwealth" status to all of the Dutch colonies—"Each to be granted autonomy over its domestic affairs."

The economic interests are not idle. Chambers of commerce, international cartels, powerful corporations, labor unions and like interests have maturing plans. So do the economic idealists—socialists, communists and those who would make it possible for "every Hottentot to have his quart of milk." If old order groups dominate the peace terms we will have the recurrence of the former

cut throat methods of business, the restoration of the old tariff walls, the juggling of money values, the subsidizing of business by government so that one country may reap advantages made impossible to others. What chance will the Church interests have to secure for every man his daily bread?

Strange allies indeed when the christian minister makes his Christian ideals of love and accompanying virtues further a radical militant blood lust—"make yourselves into fighting devils now, not later. . . We must hate with every fiber of our being. We must lust for battle; our object in life must be to kill; we must scheme and plan night and day to kill. There need be no pangs of conscience, for our enemies have lighted the way to faster, surer and crueller killing; they are past masters. We must hurry to catch up to them if we are to survive. Since killing is the object of our efforts, the sooner we get in the killing mood, the better and more skillful we shall be when the real test comes. You are going to get killing mad eventually, why not now?" No!—such an alliance must not be—this blood lusting sword of Mars does not fit the hand of Christ.

Another of the vicious spirits with which the forces of decency will have to deal is centered in that group which is determined to make the Axis peoples forever impotent. All sorts of methods have been proposed including the inhuman plan of mass sterilization. Christianity can hardly ally herself with that.

If and when the "chance" to write the peace comes, the Church may find it difficult to get the privilege, if that is desired, to "sit in" on the writing. Since groups have "declared war" it is not to be expected that each will be recognized as one of the allies. Nor is it likely that the groups will merge their interests and appoint acceptable joint representatives for the conference. Who would issue the invitation or grant a request? Where is the church in all this mix-up? What after all are her chances?

From another angle—will the Church as an ecumenical body be able to speak with a united voice, or must she act in a very definitely divided capacity? Which one of the divisions will speak for her? Will that part of the ecumenical church in "enemy countries" have any voice in choosing representatives, or anything to say about the peace terms, or will the church in the victor countries benevolently speak for her? Before the Church can speak with any degree of assurance she must come to know her own mind and be able to present a well thought out plan. She must be able to give constructive guidance.

On what basis will the Church assume that she has the right to speak? That she voices the will of God? That her ideals and plans are superior? Or—that she has so bolstered, through her spiritual ministrations, the morale

of the allied fighting men that she merits a voice at the peace table? Can she show that this method of supporting morale has been more efficient than that of atheistic Russia or of the Emperor worshipping Japanese or the Race worshipping Germans? That is hardly possible in view of the "fight to the death" practices of "our enemies."

The Church has been very gravely compromised by these group "declarations of war." It is one thing to find oneself riding in the same compartment with a questionable character (to change the figure) but quite another to identify oneself with him, even temporarily, because he professes like interests or seems to be the champion of mutually desired objectives. The alliance may dress him with the sheep's clothing of respectability, which he seeks, but it does not lessen his wolfish lusts. If the alliance with Darlan, as a policy of political and military expediency was a questionable procedure how much more is it for the Church to ally herself with militarism which

she has declared to be sin. The church should travel in another compartment in Divine aloofness. She must remain the Church. As such she can maintain her status as the voice of God and demand in His name that all peace plans conform to His justice.

The early Church pursued the right course. She made no questionable alliances. For three hundred years she refused to use or sanction the war method. Yet in that time, in the face of every type of persecution that was brought upon her she extended her borders to include the Mediterranean area and penetrated the interior of Europe.

The Church today should follow that pattern of life for "God has ways of working that are beyond our human limitations. He has used for His kingdom the loyal witness of Christians in the face of the worst tyranny," and "we are obligated as Christians to exercise due care and foresight" in furthering His kingdom. The Church cannot serve two masters.

Intercollegiate Peace Association

Reporting On Peace Oration Contests For the Year 1941-1942

By PROF. HOWARD C. MORGAN, Executive-Secretary

A YEAR AGO the Intercollegiate Peace Association started its annual Peace Oration contests in the face of the approaching storm of War, hoping that by some miracle the United States might be spared the destructive forces of such a catastrophe. When the storm struck at Pearl Harbor four states had held their contests—Missouri, Kentucky, Illinois and Iowa. Upon the declaration of war, the Misses Seabury, in accord with their previous announcement, withdrew all money for prizes in the state and national contests and favored the suspension of the activities of the organization for the duration of the war.

Immediately state-chairmen, coaches and students expressed themselves in favor of continuing with the work for the cause of Peace. Upon this earnest concern a meeting of the state-chairmen and coaches was called in Detroit in the last week of December, to decide whether it was possible to continue with the contests with no prizes in view and in the face of opposition of various kinds. The attendance was fairly representative of those interested in continuing with the work, and many state-chairmen, who were unable to be present, sent special letters to communicate their desires.

It was the opinion of the majority of the states that the contests be continued—that the subject for the orations be limited to a discussion of the Post-War Problems of Peace, and that each state make its own arrangements for prizes or other awards for the state contests if the national executive-secretary was unable to secure \$2300 necessary for the prizes in the twenty-three states which had not held their contests; and that \$100 be secured, if possible, for the national prizes.

The Executive-Secretary made every effort to contact organizations and institutions which might have funds available for furthering the cause of Peace, but was unable to get the amount for all of the state prizes. The Ohio Council of Churches, which has used the orations of the Intercollegiate Peace Association for their annual Prince of Peace Declamation Contests, granted \$100 for the state prizes in the Ohio contest. The Peace Board of the Five Years Meeting of the Society of Friends generously granted \$100 for the annual national prizes.

On the basis of this arrangement the Intercollegiate Peace Association proceeded with its work, realizing that now was the time to discuss the Permanent Peace which we desire at the end of the war. The results have been most gratifying. The earnestness of the contestants and their coaches demonstrated that the interest in Peace was unflagging. Twelve of the states which had not held their contests at the time of the declaration of war, held contests as usual with a larger number of students and colleges participating. The quality of the orations was of the same high standard of excellence. The prizes and awards in the various states varied from the usual \$100 in Ohio to medals and small amounts of money in other states, and in some no awards of any type were given; but this was no deterrent, judging from the number of students participating.

Eleven states, not finding it possible to promote the contests as usual, turned the interests of their colleges into other forms of speech contests on the subject. In one state a panel discussion was held over the radio on the Post War Problems. In other states speakers' bureaus were set up to provide a means by which these students could give expression to their ideas on these problems.

RESULTS OF THE PEACE ORATION CONTESTS OF 1941-1942

States represented, sixteen; Colleges participating, seventy-five; Students participating, 384.

Prize awards in the National Contest: First Prize \$50—"Total Peace," by Robert Bergman, Brooklyn College, Brooklyn, New York. First Prize in the New York Contest.

Second Prize \$30—"Wanted—A New Birth of Freedom," by Warren L. Howell, Denison University, Granville, Ohio. First Prize in the Ohio Contest.

Third Prize \$20—"The Road to Permanent Peace," by James D. Sullivan, Carroll College, Helena, Montana. First Prize in the Montana Contest.

Total Peace

First Prize Oration National Peace Contest

First Prize New York State Contest

BY ROBERT BERGMAN, Brooklyn College

MAN in his quest for survival, has often resorted to killing other men, firmly believing that in this course lay his only security. To-day, *nations* of men, have again resorted to international strife as the means toward this end of survival. Now, once again, man is engaged in the destruction of his brother man. And now, once again, man's mind turns longingly to thoughts of peace. This is as it should be. There exists, however, the danger that we may do little more than wishful thinking—thinking, devoid of any attempt at a scientific analysis of the values and the issues involved. Our desire for peace may loom so large that the mere cessation of hostilities becomes an end in itself. This willingness to accept a mere "return to normalcy" constitutes one of the greatest obstacles to *lasting* world peace.

For this is not just another war between two military machines. This is "total war." It is a war between two ways of life. The United Nations are not fighting this war for a mere return to normalcy. They are fighting to erase certain aspects of the normalcy society which contain the seeds of ever-recurring global conflicts. They are fighting against the economic impoverishment of the individual, the political malevolences which affect the destinies of multitudes, the crass materialism which enslaves the souls of men and robs them of the spiritual qualities intended for them by their Creator. Yes, this is a war for very high-minded objectives. This is a *total* war, which is fought not alone on the battle fronts, and not alone in the factories which supply these fronts; nor does total war stop with the efforts of citizens to conserve vital materials and to salvage others. This is a war which must be fought on every front: the intellectual, the economic, the diplomatic, the spiritual, and the cultural. People must be educated to a complete understanding of the values involved in this conflict. They must recognize, as we have, that it is more than a mere military battle. And this total war demands that there must be no such thing as a moratorium on culture "for the duration." For just as important to this *total* war effort as is the conquest of one army by another, is the conquest of certain ideas by other ideas, the conquest of one way of life by another. The school, the home, the house of worship, the press—all are weapons in this war. Yes, this is *total* war. And victory will consist, not in the mere military defeat of our enemies, but rather in

what we may call "total peace"—a peace society based on all these ideals for which we are fighting.

The traditional division into two separate and distinct periods of "war" and "peace," the former ending with an armistice and the latter being ushered in by a formally assembled peace conference, is outmoded. As a matter of fact, much of the work traditionally done by such bodies *after* other wars, has already begun. The formulation of the Atlantic Charter and the Declaration of the United Nations, are manifestations of this trend. The very totality of this war does not permit this separation of peace from war. For a very definite part of this total war is peace—*total* peace. Planning for total peace, then, on a world basis, is something which cannot wait until after the firing has ceased. It must be going on during the entire period of the conflict. For the problems which will face us after the cessation of hostilities, will be so many and so complex and urgent, that we must understand them now and be prepared to act speedily when they arise.

First, there are those problems which traditionally arise immediately following all wars—problems of disease and famine, problems of civil disorder arising from the emotions of revenge, ambition, greed and desperation which manifest themselves in times of confusion. Then there are some old problems with new twists. In what manner shall we demobilize our armed forces to make certain that each man is economically reintegrated into the society which he fought to protect. This may, as a matter of fact, require retraining many of these men vocationally, to avoid a shortage of labor in one field and a surplus in another. Another problem is posed by the conversion of individual states from a war to peace economy. We must prepare now to administer this period in such a way as to be certain that the economy of no state shall flounder and collapse. Yes, all these problems must be surmounted. But these are not all. There will be some new problems confronting peace authorities. What, for example, is to be done with uprooted peoples—peoples whom Hitler has, as a technique in *his* total war, systematically lifted out of their traditional environs and moved elsewhere on the continent? The entire communities of Jews now in Polish ghettos, the groups of Czechoslovakians moved to other countries for labor purposes, the Polish women and girls moved

to other areas for illicit purposes—what of them? When this war is over, there will be set in motion so many and such powerful human emotions and desires, that unless we are prepared to cope with the situation, dangers from unrestricted migration and related problems will be imminent. We must be sure that no influx into a single country is so great as to upset the equilibrium of such matters as labor supply, housing conditions, etc. We must assure the economic reintegration of these people as contributing members of our post-war society. Not the least of our problems of reconstruction will be the social reorientation of those people who have been living under Naziism. People, who, for ten years, have been forced to imbibe the Hitlerian doctrine of social inequality and ethical bankruptcy will not readily yield to the task of working cooperatively with the present victims of their blind fury. A new set of values, a completely new frame of moral reference must be created for these people.

These problems, arising in what current observers call the period of transition, must be disposed of before the broader problem of forwarding a specific, detailed blueprint for lasting peace organization can be competently dealt with. It is now estimated that this transition period will last for from ten to thirty years. The purposes, then, of this period of transition, are, first to minister to the emergency problems of reconstruction, some of which we have mentioned, and second and most important, to prepare the world educationally, economically, politically, culturally and spiritually for the institution of a plan of permanent peace organization.

It we cannot speak in definite terms of the technique of final peace organization, what we can do and must, is: set forth those principles which must govern it. Plato once said, "A state arises from the needs of man." And our society-to-be must, accordingly, be based on the satisfaction of the needs of man—both material and spiritual. Materially, our society must assure, to individuals, the "freedom from want" of the Atlantic Charter, and to states, a world economy based on amicable interaction on such matters as the distribution of raw materials and other national needs. But man does not live by bread alone. And our peace society, in recognition of this principle, must vouchsafe to man those things which will make him spiritually and culturally richer. The benefits of education must be extended to all peoples. The freedoms of the bill of rights must be embodied in the entire structure of our society. These social gains, for which we have labored so hard, must be retained, expanded, and extended to all peoples.

The achievement of such a society as we envisage, can of course be realized only if we win this war. Having recognized the very totality of this war, and its inseparability from peace, we must recognize also that the way we fight this war, will, in great part, determine the nature of the ultimate peace. It is, accordingly, particularly distressing to notice the campaign which is just starting in some circles—a campaign to instill in us a hatred for our enemies. Morally speaking, of course, hating the Japanese people, the German people, the Italian people—individual people like you and me, people who had nothing to do with starting this war—is unthinkable. But very practically, now, we have scientifically set forth the type of society for which we are fighting. If we work up a deep hatred for the people *against* whom we are fighting, we may lose sight of those high-minded principles for which we are fighting. We may lose the very things we are fighting for. What, after all, are we fighting for? Is it not, essentially, for the recognition of the principle that our society is one great brotherhood, in which all men are equal, and therefore equally deserving of security, freedom and happiness? If this is not what we are fighting for, then our armed struggle is in vain. For it then becomes no different than any other military battle. But this is a *total* war for the recognition of this

principle—a principle which, for its application, depends upon our living amicably with our neighbors—all our neighbors. If we hate the Japanese *now*, how will we be able *not* to hate them after the fighting has stopped? Just as it is impossible to separate war from peace, so it is impossible to suddenly end hate and start love. Again, very practically—there are some sixty or seventy million German people, a like number of Japanese, and very many Italians. We can't kill them, quite apart from the moral values involved. But what *are* we to do with them? WE MUST LIVE WITH THEM. And we shall never be able to live with them in the amicable relationship required for the realization of the peace society which we seek, if we allow ourselves to be carried away by hate for the people against whom we must, unfortunately, wage this war.

It is for us, then, to concentrate, not upon the people we are fighting *against*, but rather on the things we are fighting *for*; not on the people we are fighting *against*, but rather on the high-principled society of justice, security and happiness we are fighting *for*. As Albert Einstein recently put it, "The war is in essence a struggle of humanity against inhumanity. The United Nations can triumph only if they succeed in maintaining the moral strength of the allied cause unimpaired."

charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Lincoln's dream of a new birth of freedom and malice toward none and charity for all was never achieved. Why did it fail? Although the North did win the military and economic victory, its stupid short-sightedness during the days of the tragic era actually repudiated the magnanimous principles of justice and brotherhood for which Lincoln had so valiantly struggled. Lincoln wanted no persecution, no bloody work after the war; but due to a combination of factors, the Radicals in Congress, led by Thaddeus Stevens and Charles Sumner, however well-meaning and sincere, used the 14th Amendment to blackmail the defeated South into accepting its harsh so-called reconstruction plan. All considerations were ignored except those of party politics. There was apparently no regard for the exhausted people, nor was there concern for the future. As a result, the solid South became the stronghold of the Democratic Party, not the Republican, and has remained so ever since; the poll tax was born; the way was opened to carpetbaggers; the Ku Klux Klan took the law into its own hands; and the whole Southern political and economic problem was complicated a hundred times over, for the flames of racial hatred were fanned as never before. Conditions were created in which malice toward none and charity for all were impossible. As a result slavery was abolished in theory only. And the new birth of freedom for which Lincoln labored became instead a new birth of oppression, in which not the letter but the whole spirit of the Constitution has been openly flouted in the Southland ever since.

The good people of the South can hardly be blamed for the failure of the North to insist upon Lincoln's type of reconstruction. The selfish men in Congress in the years following the war cared only for their own personal political futures. They completely forgot that the war had been fought so that this nation might experience a new birth of freedom, of tolerance, of democracy.

Today, 1942, and the issue before us is again freedom versus slavery—democracy versus fascism, and it is either we or they, for the world cannot endure half slave and half free. Slavery must go. We know the Roosevelt dream of a new birth of freedom, the Four Freedoms, for all the world. We know that all the power and strength of the United

Wanted—A New Birth of Freedom

Second Prize Oration National Peace Contest

First Prize Oration Ohio State Contest

BY WARREN L. HOWELL, Denison University

THE issue of our times is that of freedom versus slavery. If slavery is ever to be completely abolished in America and throughout the world, mankind must experience a new birth of freedom after this war, for only freedom can destroy slavery.

Abraham Lincoln worked and fought for this principle in America four score years ago. Today Franklin D. Roosevelt, as leader of the forces of democracy in the battle against fascism, is working and fighting for the same principle. The United Nations' platform of the Four Freedoms is intended to apply to the whole world what Lincoln sought to apply to the United States eight decades ago.

While Lincoln preached for abolition of human slavery and a new birth of freedom for America, Roosevelt is working and leading the fight for a new birth of freedom for the whole world; freedom of expression, freedom of worship, freedom from want, and freedom from fear, for all men everywhere.

To be real and enduring, victory for the United Nations over the fascist powers must include realization both of Lincoln's dream for America and of Roosevelt's dream for all the world.

First, what was Lincoln's dream and why was it never achieved for America? Four months after the terrible Battle of Gettysburg, in 1863, the blood-stained battlefield was dedicated as a national cemetery. President Lincoln spoke briefly, but to the point. Said he in closing,—"It is rather—that we here highly resolve that these dead shall not have died in vain—that this nation under God shall have a new birth of freedom—and that government of the people, by the people, and for the people shall not perish from the earth."

Then on March 4, 1865 Lincoln laid down his second great principle. Having fought the war for a new birth of freedom for South as well as North, for white as well as black, in his second inaugural the great Emancipator declared, "With malice toward none and

Nations must be exerted, first, to win the war, and then to make sure that the principles of the Atlantic Charter are written into International Law for all time.

President Roosevelt, on the occasion of the 150th Anniversary of the American Bill of Rights, told his countrymen and the world that, "having taken up arms in defense of liberty, we will not lay them down before liberty is once again secure in the world we live in." But the President has apparently given the war a misnomer. He has called it our battle for survival. But he knows and has himself stated that it is far more than that. Indeed, we must make what liberty we have secure in the world, but surely we must do more. As Mr. Roosevelt himself proposes, we must extend more freedom, the four freedoms, to all men everywhere, for the world cannot and shall not endure half slave and half free. The slavery called fascism must go. For as Wendell Willkie declares, "If we are to have freedom, we must share freedom. The day of vast empire is past. The day of equal peoples is at hand."

Recently Dr. Robert M. Hutchins, president of the great University of Chicago, having defended the isolationist position for so long, recently made clear both his former stand and his new position. In simple, straight-forward language, Dr. Hutchins, said, "We don't deserve to win the war, if all we fight for is life or material advantage. If that were all, we could save life by giving into Hitler, and we could avoid sacrifices of total war by not going to war." "The purpose of the fight must be," declared Dr. Hutchins, "that it will be a chance to establish democracy such as we have never known before." The nation in 1938-39 was not ready to fight a war for ideals, and as a case in point, Hutchins referred to the fact that the brutality of the Nazis toward the Jews in 1935-36 aroused but few people here except for a few harmless Quakers, as he put it.

But turning to the future with courage and high resolve, the Chicago educator declared that "We must fight now to secure the chance to make up for our sins—to establish real freedom, to make life what it ought to be, not merely to fight to preserve life as it is."

Because fascism completely repudiates democracy and despises freedom for persons, and because it puts no value on human life—because it destroys truth and pours out contempt for knowledge which alone can make men truly free—today hundreds of millions of people in every corner of the globe, are fighting and working under the banner of the United Nations to forever put an end to totalitarian barbarism, for we know now that the world is not big enough for

both fascism and democracy and that fascism must go.

This means that after the war, political, social and economic slavery must forever be abolished in every land; that in the world of tomorrow, ethics must return to economics, that private economic monopoly must forever be abolished, that economic as well as political autocracy must be destroyed, that the abundant life must be made real and genuine for all men everywhere.

Ye shall know the truth and the truth shall make you free, said the Nazarene, indicating that freedom can exist only insofar as truth or knowledge exists. If our goal for mankind is more freedom, there must be more truth, more knowledge, for as Alexander Pope warned, a little learning is a dangerous thing.

Is not a little freedom a dangerous thing too? For example, a man with negative freedom demands positive freedom. Unsatisfied with mere lack of restraint, he seeks actual opportunity. Likewise a man with political freedom, finds that it may mean little of anything to him, if he lacks an economic voice. Thus, so as to make his liberty real, he joins a labor union or a co-operative, so that his vote will count for something in determining the conditions under which he shall live and work. Thus freedom does breed more freedom, and as freedom grows for individuals, slavery is forced to retreat.

Recently I had a chat with a good friend of mine, a man with whom I have worked for the last three summers in a small factory in my home-town. We got around to the war. We agreed that democracy must win, and we both promised to do out part, whenever and however called upon. But before I could even suggest what I thought we ought to be fighting for, my friend Bill turned to me and said, "Do you actually think that the common people will ever get anything out of this war?" What could I say, but that I surely hoped so, but after all I had no way of knowing.

Only time can tell the answer to Bill's question, but it seems to me that his attitude is fairly typical of the common people of America. My friend Bill works hard for his \$30 a week. He is far better off than workers in the dictator countries, and he knows it. Thus he is more than willing to do his part to insure victory. But somehow Bill feels that he should have more to say about how things are to be run in the world of tomorrow. He knows that politicians and big business big shots have caused war and depressions in the past. And he fears that those same big shots may run the show again. He fears that the free labor movement in America may be weakened or even destroyed in the process of winning the war, and that social gains will be sacrificed unneces-

sarily. But this above all, my friend Bill wants victory over fascism to give to America and the whole world a more abundant life, a larger freedom, a new birth of freedom.

After all, human beings in every land are pretty much the same. They have the same basic needs and desires, regardless of race, or creed or color. If the American laboring man, possessing more freedom and a higher standard of living than anywhere else in the world, is looking for a new birth of freedom after the war—how much more must the ignorant, exploited natives of Africa and India and China; the peasants of Russia, the victims of tyranny in Germany and Italy, the misguided guinea pigs of Japan's military regime; how much more the impoverished millions of South America, the Negroes and migrants of the United States, the prisoners of Poland and France, and all the rest, the eternal underdog in every land—how much more do they cry out for a new birth of freedom?

The enduring quest for genuine human liberty, and for the abundant life, is forever symbolized by the words of Edwin Markham's famous poem, the *Man with the Hoe*. First, symbolic of oppression through the ages, Markham wrote—

Bowed by the weight of centuries, he leans

Upon his hoe and gazes on the ground,
The emptiness of ages in his face
And on his back the burden of the world.

And then, climaxing his stinging indictment of a civilization that allows human beings to be exploited and mistreated, the skillful, crusading poet laid down a warning to the rulers of men, in words that shall forever remain a part of the language of free men.

O Masters, lords and rulers in all lands,
How will the future reckon with this man?

How answer his brute question in that hour

When whirlwinds of rebellion shake the world?

How will it be with kingdoms and with kings,

With those who shaped him to the thing he is

When this dumb terror shall reply to God

After the silence of the centuries?

The battle for human freedom moves forward. In the world of tomorrow, if peace and plenty and justice are to be achieved for all men, the whole world must come to recognize the worth and dignity of human personality as supreme. Only if victory of the United Nations results eventually in a new birth of freedom for the people of all

lands, of whatever race or creed, black and white and yellow, civilized and savage, victors and vanquished alike—shall the battle be worth the tremendous price being paid for it today through the blood and sweat and toil and tears of hundreds of millions of men and women in all corners of the globe—who are fighting today either to retain or expand freedom they now possess, or who are fighting to gain freedom that they never have enjoyed.

Let us not repeat the mistakes of the American tragic era—mistakes that caused Lincoln's dream of a new birth of freedom for America to be indefinitely postponed—short-sightedness, provincialism, selfishness, lack of regard for the common good, lust for power and party politics, lack of faith in democracy and the common man, lack of tolerance and of vision and of hope—

these have no part in our blueprint for a new birth of freedom for all the world.

The challenge is before us. Ours is the opportunity to liberate men in every land from slavery and oppression, to make freedom real for all men everywhere. We cannot, we shall not fail.

Through the dark days ahead, let us keep in mind the great principles of human brotherhood and justice which Abraham Lincoln and Franklin Roosevelt alike symbolize to the masses of men in America and throughout the world today. And let us not lose faith in the ultimate victory of democracy and of human brotherhood under law, but keep ever in mind the words of Robert Burns—

For a' that, and a' that,
It's coming yet for a' that
That man to man, the world o'er
Shall brothers be for a' that.

must be set up for the equitable, wise and harmonious revision of treaties. All nations must be allowed equal access to the trade and the raw materials which they need for their prosperity. The freedom of the seas must be re-established and protected. Basic to any movement for peace is the finish of the race for armaments. It is our duty to see that all of these necessary requirements be fulfilled after the war.

Even when a state of harmony is restored, there will always be differences among the various members of the family of nations. Because of this, an international body must be established so that these differences may be settled through peaceful methods. A league of nations with the power of enforcing its dictates is the only answer that many thinking men can see for punishing an aggressor and for settling international disputes. Others believe the plan of Clarence Streit for a federation of the democracies is the best means of assuring future peace. A number of other ideas have been offered as the basis for unity of the various groups. A Pan-American union, a European federation, and an Asiatic union are but a few of the many suggestions. Union now with Britain through current war cooperation and the lend lease plan is seen in many economic and political circles as meaning fulfillment. To some, the unified command of the United Nations and our relations with China and Russia are indications of a unity of nations already established.

Numerous and different as these propositions for world unity are, they all express one thing in common. That is, the necessity for world organization. A recent meeting of 375 Protestant ministers at Ohio Wesleyan University gives further evidence of this trend of thought. The program which they adopted stated that a world body is necessary and that the authority of individual states must yield to the authority of this central organ. Leaders of the Anglican Church and Pope Pius XII express similar views. Every man and woman who is concerned with the problems of the post-war world agrees that an international federation of some sort is most necessary.

The reason for such wide acceptance of this idea is more easily seen when the relationships existing between the different states of the world are noted. Improvements in air, land, and sea transportation have virtually erased the barriers of space which formerly separated one nation from another. Common interests and common necessities have united all of the peoples of the world into a closer association. The economic dependence of one nation upon another in our highly inter-dependent societies is another reason for the establishment

The Road to Permanent Peace

Third Prize Oration National Peace Contest

First Prize Montana State Contest

By JAMES D. SULLIVAN

WE are fighting for our very existence as a nation of freedom-loving people. On every front, the enemy appears to be marching to victory. Yet, despite many reverses, the faith of the American people in their government and their firm conviction that ultimate victory will be theirs remains unshaken. We will win out even though it requires the greatest of sacrifices. We must win out for there is not any other way for world liberty to be preserved. Planning for this victory, distant though it may be, we must think of the peace of the future.

What are we fighting for? Are we fighting for territory or for power? Are we fighting for another Treaty of Versailles? No, we are fighting for none of these reasons. "We are fighting today" as our president has pointed out, "for security, for progress and for peace, not only for ourselves, but for all men, not only for one generation, but for all generations. We are fighting to cleanse the world of ancient evils, ancient ills."*

From this declaration of our united purpose, we can easily see that peace is the basis of our whole war effort. Without peace, security or progress of any kind is impossible. Because we are fighting for peace, we should all be acquainted with the requirements of a lasting peace program. I say a lasting peace program because a mere armistice

is not enough. An armistice is what resulted from the first world war and today that armistice has ceased to exist.

We must have a full understanding of the necessary terms for a permanent peace program. We must be willing to sacrifice to make sure that they can be realized. Privations, hardships, and trials will be the milestones on that long uphill road to peace. Our patriotic spirit should move us to serve our state and nation in this, its darkest hour of trial. Our rights and our liberties are at stake, the security of our homes, the health and well being of those who are near and dear to us. Because of this, all we value, even life itself, must be offered to the service of our country. If we know what is needed for lasting peace, we must fight to the death in an effort to assure that this war will bring such a peace.

You may well inquire, "What is necessary for lasting peace?" The Atlantic Charter of our own president and the British prime minister, along with proposals offered by other leaders, must furnish the answer. The rights of life and independence must be assured all nations whether they are large or small, strong or weak. Self rule must be restored to those people who have been forcibly deprived of it. Provisions must be made for the establishment of international unions to improve labor standards, to obtain social security, and to further economic advancement. There must be no territorial aggrandizement in the world of tomorrow and agencies

*President Franklin D. Roosevelt in his annual address to Congress on the state of the union on January 5, 1942.

of a world union. So closely related are the different countries of the world that no nations can safely remain isolated from the violations of international law and the wars being carried on around them. Rapid transportation and new methods of warfare make such a program impractical and almost impossible. The pages of world history show an ever closer relation developing between nations in the fields of economics, culture, and technical advancement. Is it not logical that political unity should follow?

Nearly everyone believes that some sort of world organization is necessary. However, if such a union is ever to be formed, the agreement must be universal. Public opinion must be completely behind such a program. In order that this may be brought about, education is necessary. All of us should take an active part in extending our knowledge of this world union. Careful study will aid in understanding this federation and public discussion will give that knowledge to others. If the idea of world union is ever to become a reality, it must be approved of now by all.

A few of the beneficial results flowing from an international union would be to facilitate reconstruction of war torn areas when peace is restored, to remove economic and political barriers between nations, to regulate the problem of colonies along more acceptable lines, and to curb the totalitarian aggressors. Besides these advances, such a body would

provide the means of cutting down on military expenditures. By means of a world union, the strength and power of the prospective dictators could be met and means could be set up to insure and promote democratic principles. In view of the tremendous benefits resulting for all under a union of the nations of the world, it can be readily understood why so many persons are advocating such a union. Would not security and progress be assured under such an instrument?

We must study programs of peace, then, for the future of the world depends upon the peace program worked out after this war. This peace if it is to have any chance for permanency must protect the rights of all and follow the proposals contained in the Atlantic Charter. And in order that a state of peace may continue, a world federation must be set up to supervise and direct the activities of the different countries. After the conditions of past wars have been removed, this world union must see that future differences will be settled through the channels of mediation and arbitration and not by recourse to war. Since the trend is definitely towards world organization, we should study the different programs offered. We should do so in order that the coming peace may be just, charitable, and permanent. This study should have for its purpose, public enlightenment of the benefits of world union and the ideal society which such a union can mean to us after war has passed.

tempts at being realistic seldom bring him the rewards for which he had hoped.

THE BASIS OF PACIFISM

True pacifism is a condition which not many, in this world of conflict, can hope to attain. It is surprising, however, to note how few, even intellectually, have reached it. Going beyond the field of war and international politics, pacifists are often engaged in minimizing the evils of domestic injustice, with its train of poverty, and national, racial and religious prejudice, but there the unorthodox behavior is likely to end—in purely ameliorative action, with necessarily limited results. It is this incompleteness of the application of pacifism which frustrates so much of its best efforts. The pacifist who is ready to resist another Genghis Kahn by non-violence, and to live on equal and friendly terms with the red, yellow, black and brown races has yet to overcome his fear of a certain type of uniform—not the uniform of a foreign soldier but the striped uniform of a native prisoner; the fear of anyone convinced of breaking the law. How can we account for this apparent anomaly?

The fact is that pacifism, in addition to its use of religious authority, depends considerably, for its large number of followers, upon its foundation of past successes, both national and personal, won by non-violent action. The religious authority was always there. It is still there, but people, as a rule, cite it only as they read works on non-violence and become convinced that such methods are practicable. Today's opponents of war are also greatly strengthened in their belief that peaceful solutions are possible by their study of the various examples of economic favoritism between countries and the efforts made to perpetuate them by those now favored.

In domestic affairs, however, the pacifist is not so well advised. He is interested in civil liberties and judicial reform, and would like to stop the brutalities of the police and prison systems, but does not see that such attempts at reform are as ineffectual as efforts to humanize war itself. His belief in the law of cause and effect, in the abstract, has been reinforced by a study of certain specific causes of war and he does not understand that domestic crime is as much a product of conditions as international crime. He has yet to learn that peaceful means must be used to eliminate the causes of each type of anti-social action.

Pacifists reject as philosophically unsound the idea of the war-minded, that good ends can come from bad means, while they justify as necessary what they admit are bad means, in the enslavement of hundreds of thousands of people within prison walls. They piously

Pacific Action

BY HOWARD W. L'HOMMEDIU

PACIFISM, to most people, consists of opposition to war. To some it means opposition only to avoidable wars; to others it means opposition to all wars, not excluding those in which we might be invaded and even overrun. There are many, however, who believe in the daily practice of pacifism, giving the word its literal meaning, of pacific action—a peaceful way of doing things. Pacifism, so understood, is not restricted to any particular type of activity, but is, rather, an attitude of mind which one can carry into every phase of his life.

A pacifist is at peace with himself and therefore at peace with the world. There is no conflict between what he thinks is right and what he is doing. He is not trying to justify actions which a lifetime of training has told him were wrong, merely because a superficial survey of the situation indicated that such actions were expedient. Pacifism neither rails against the prevailing winds nor changes its course with each shift in the breeze, but endeavors constantly to set its sails so as to continue along its

chosen way. It seeks to control from within, trusting good results to follow from right actions. It is the antithesis of expediency, of wondering how far it is practical to go in the wrong direction, or to what extent one should restrain one's self from going in the right direction.

Pacifism involves an attempt to harmonize one's surroundings; not directly to oppose those surroundings but to understand them, to help others understand them, and thus to reconcile differences and enable all to pursue a common goal or separate, non-conflicting goals. Realizing that no one can have greater nor less dominion than that over himself, the pacifist is always practical, always a realist. He is satisfied with the individual steps he is taking, and usually satisfied that those steps have brought him closer to his goal than any others he might have followed. The devotee of expediency, on the other hand, cannot be satisfied to move in the wrong direction and is usually disappointed in the goal at which he arrives. His at-

hope, of course, that the prisoners will be well treated, although they know perfectly well that nearly all will come out worse than they went in (if they come out at all) and that there is no adequate means of reforming the prison system.

The pacifist is seldom prepared, like the bishop in Victor Hugo's "Les Misérables," to take in the hardened convict as a guest in his home. Far less is he prepared to save this man from further depravity, by telling the police that he gave his guest the silver candlesticks which the guest stole from him as he slept. If, by chance, the pacifist acquaints himself with the causes contributing to one man's delinquency, he seldom realizes that there are equally valid reasons for the delinquency of others. *Nor does he realize, perhaps, that the rehabilitation of one man, instead of being a net social gain, may merely enable him to displace and thereby ruin another worker.* This is the consequence of having a constant surplus of labor, artificially created by an economic order which makes it profitable to hold out of use a large portion of our natural resources.

Such resources consist of nothing more nor less than the earth on which we live. The incentive to hoard as much of the earth as possible is provided by its steadily increasing rental value, through the growth and development of the community (exclusive of individual effort) and through the higher prices of one's products and greater cheapness of labor resulting from such hoarding. The ability to hoard results from the government's policy of protecting titles to land without collecting a fair rental value, in the form of a land tax. The evil is especially great in the matter of unimproved but valuable land.

The earth, being as necessary to life as the air we breathe, must be treated as community property and made equally accessible to all. This can be done only by charging a fair current rental to all who wish to retain title to it, making it equally impossible to hoard minerals, farm land, and sites for factories, homes and retail stores. Involuntary unemployment and wage slavery would be impossible at any time, except for the government's policy of favoring land speculation—the hoarding of our means of sustenance. However involved the superstructure of industry, that is the essence of the problem. The privileged landholder, be he banker, industrialist, insurance company, or a combination of these, through interlocking directorates, has a mortgage (death-grip) on the juglar vein of the country. The smaller landholders often lose as much in other impositions as they gain in partially rent-free land, and often pay too high a speculative purchase price, but the larger landholders are the real lords of

creation, so far as material wealth is concerned.

The pacifist, in other words, has too little knowledge of domestic conditions to bolster his vague confidence in humanity. Non-pacifist anti-war groups, because of the superficial nature of their beliefs, tended to lose confidence in the equal goodness of foreigners when the first test came. Pacifists, likewise, tend to lose confidence in the equal goodness of their own people, when they resort to anti-social action, or at least when they fail to reform, upon being released under the same or worse conditions than those which first caused them to stray. They may be sorry for the first offender, but have little use for the repeater, although the latter is much more understandable than the former. It is this lack of confidence in each other—a belief that others, unlike ourselves, are anti-social without reason—which keeps us attached to a violent form of regulation, thus hampering the development of democracy.

ITS UNRESTRICTED SCOPE

Not only the war-minded but pacifists themselves must be careful not to confuse pacifism with inactivity or neutrality. Nor is there any reason for pacifists to occupy themselves merely with repair work on the wreckage created by violent activists.

A pacifist seeks to avoid conflict, not to create it. He does not give candy to a baby and then blame the baby for eating it. As someone has said, "The ordinary man can resist everything but temptation." The true pacifist, therefore, does not support, condone or ignore a social condition which grants privileges to the few, inevitably at the expense of others, and then beg the few to return, in the form of charity, some of their favors. A society founded upon privilege and charity is a source of perpetual conflict, and a pacifist will agree with Henry George, the economist, when he said "Let us first ask what are the natural rights of man, and endeavor to secure them, before we propose either to beg or to pillage."

An open-minded attitude toward all potential improvements is desirable not merely to add to the benefits expected from each separate phase of pacifist activity but mainly to bring fruition to some of these phases which seem unlikely, taken alone, ever to accomplish all that they should. It is the old story of the six sticks each of which, individually, could be broken, but as a bundle would hold. A true pacifist will not hesitate to support a constructive and comprehensive program of action. To refrain from doing so would imply that those who obstruct reform are not subject to reason, while a pacifist assumes a potential goodness in the most violent

advocate of violence, and blames himself if he cannot present his cause in a sufficiently favorable light.

ITS NATURAL STRENGTH

The strength of pacifism lies in its naturalness. Pacifism involves the use of nonviolent methods, as contrasted to the use of violent methods. These include education, persuasion, example, publicity, and the withholding or withdrawal of cooperation, or support. The lack of support may be confined to specific activities or extended to all activities, economic, social or both, related to certain persons or causes. It is all force, as the physicist employs the word (the universe being regulated entirely by force, of one kind or another), but the pacifist tries to use the more natural, more democratic and therefore more desirable forces. If there is any compulsion in his method, it is the compulsion of a universal force and not the compulsion of an individual, whose judgment and motives are always subject to error.

When persuasion of a positive nature has failed, the pacifist merely withdraws his personal support. As an individual, controlling only his own actions, he can seldom do harm. If he refuses to do work which should be done, others are sure to see the need and take care of it. If he refuses to associate with agreeable and useful persons, no one is hurt by his refusal, as natural forces compel others to offer their society in compensation.

When the individual, either public official or private citizen, takes it upon himself to decide an issue, beyond the power of society to alter the decision, he is exceeding his natural powers and rights, and thereby committing a great wrong. Society cannot correct the damage an individual may do when he seeks to imprison, shoot, beat, starve or otherwise actively injure someone. In the interest of justice, ethics and democracy one should take only such action as society can remedy, this being, necessarily, of the nonviolent type. A nonviolent method thus appears to be the essence of and only limitation to pacifist action.

The Messenger of Peace

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Richmond, Indiana
101 South Eighth Street



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



ANNA ELIZABETH

BY LUCILE LONG

Brethren Publishing House, \$1.00

Anna Elizabeth Landis, like most other twelve year old girls, liked to read; but because she lived, not in our day, but back in the middle 18th century, her love for reading was not quite the accepted thing for girls. "It is not good for a girl to read so much! She should not know so much. How then will the child ever get married?" Thus believed many of Anna Elizabeth's friends, the older ones, but not her own father and mother. The simple plot is built around Anna Elizabeth's one great desire, "to have a book for my very own."

In developing the story, the author delves richly into the history of the Church of the Brethren, and in a straightforward manner takes us back to the early days of that church. It is quite evident that though the characters are fictitious, the various situations in the story have been developed after very careful research. Because it is the first book of fiction dealing with Brethren life, it is a distinct contribution to the literature of the Church of the Brethren.

Friends will be interested in the book because of the locale of the story—the Oley region northwest of Philadelphia. We are also interested to note the several instances when the author mentions the Quakers of that day. It is the Brethren "way," however that is emphasized throughout.

In comparison with some other stories written about the "plain people" of other denominations, one feels that this author has an unusually sympathetic understanding of her characters. Maybe I am a bit prejudiced, since I know the author from college days and am descended from this particular kind of "plain people." Be that as it may, the book is good reading for young and old, who are interested in learning how folks lived back in 1748.

My only adverse criticism is not meant for the author, but for the publishers. Unfortunately the print is too fine to be easily read by younger readers.

MARIE HAMILTON.

In government, in social life, in industry, we must resolutely judge all proposals, plans, schemes, etc., by how they work out in a happy, noble, useful life.

A BASIS FOR THE PEACE TO COME

BY HAMBRO, HU SHIH, AND OTHERS

Abington-Cokesbury Press, Price \$1.00

"In this volume are six pertinent contributions in the field of post-war planning. They comprise the 1942 Merrick-McDowell Lectures of Ohio Wesleyan University, Delaware, Ohio."

These six pertinent contributions were given by men who have had a wide, varied and practical relationship with the problems which they discussed in these lectures.

The problems that were touched upon, some more elaborately than others, were those problems of economic, social, political and spiritual interdependency of the nations of the world.

Upon reading this book one can, in some measure, realize why the so-called peace arguments in the past two decades did not materialize into a permanent peace, and as well find some very practical suggestions for the establishment of a post-war peace that should have far-reaching and wide-spread results.

The first lecture was that of Francis J. McConnell, Bishop of the New York Area, of the Methodist church, entitled "The Church Must Face It."

Bishop McConnell in this lecture calls attention to several of the problems that the church must face, and face realistically when this present conflict is over. Problems such as world impoverishment, return of materialism, and a decline in morality.

In the second lecture, "Forward World Order, Foster Dulles, Presbyterian layman and international lawyer, raises these two very vital and important questions: 1. "Does world order require a government of greater scope than that which now exists?" 2. "If so, what should be the character of that government?" His suggested answers to these questions create in one's mind a picture of an unselfish world-wide political government.

William Paton, of London, Secretary of the International Missionary Council and joint General Secretary of the Provisional Committee of the World Council of Churches, in his lecture, "The Ecumenical Church and World Order," portrays in apt language a beautiful picture of how it is possible for the world to be drawn together in a bond of brotherly love through the presence and power of the "Spirit of God" in the human heart. To accomplish this Wil-

liam Paton feels that the church must be evangelistic, that it must witness to the danger of power, it must realize its ecumenical character, it must promote a relationship of true understanding, and finally it must realize that it "possesses and should be able to express the power of new life and the creation of life out of death."

Leo Pasvolsky, economist, author and special assistant to the Secretary of State in his lecture on "The Problems of Economic Peace After the War," tackles these problems practically and ruggedly by tearing down preconceived ideas of national independency, and creates in their place a feeling of an interdependency and of an interrelationship of the world that is hard to deny.

Hu Shih, Chinese ambassador to the United States in his lecture, "Factors Necessary for a Durable Peace in the Pacific Area," sets forth three main necessities. They are as follows:

1. "It must not result in vindicating any territorial gain or economic advantage acquired by the use of brutal force in open violation of international law and solemnly pledged treaty obligations."

2. "It must satisfy the legitimate demands of the Chinese people for an independent, unified, and strong national state."

3. "It must restore and greatly strengthen the international order of the pacific area, and in the world at large, so that orderly international relationships may always prevail and aggressive wars may not occur."

In the last lecture of this series, C. J. Hambro, President of the Norwegian parliament, touches upon "Some Problems of World Organizations."

A few of the practical problems raised are these: 1. that of a universal organization; 2. that of a universal criminal court; 3. that of a balanced representation of a league of nations; and last that of a universal regulation of the educational system of all countries.

RALPH RANDOLPH.

The Holy Bible is so inspiring for the war effort of all countries that its sale is greater than ever. In Germany it is outselling *Mein Kampf*. The American Bible Society is printing 10,000 copies a day. The Christian Commercial Men's Association (The Gideons) has purchased 4,000,000 for the soldiers.

Everyone may find whatever inspiration he wants in the Word of God.

God is the author of all admirable qualities and applies them to serve His purpose whether we recognize Him or not.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

A CONCERNED FRIEND WRITES

I have one concern and that is that writers be encouraged to write short and persuasive articles.

How would it be to request broadcast that people send in articles as persuasive and as short as Lincoln's Gettysburg address, 267 words. One of two articles like that would do more good than ten long articles.

The short articles should be so interesting that anyone reading the first sentence would feel compelled to read the next, and so on.

By way of example of what can be done, I enclose an attempt:

TWO MINUTES' ON QUAKERISM

Many men and women today hear the same voice that spoke to George Fox about the year 1640—a voice which says, "There is one even Christ Jesus who can speak to thy condition," and, like Fox, they feel their hearts leap for joy.

Fox tramped up and down the high-ways of England proclaiming that message and adding, "This is the light that lighteth every man that cometh into the world." Thousands of men and women followed him, cheerfully going to prison when agents of the government, fearing such dangerous thoughts, seized them.

Sailors in the navy and soldiers who heard the words of his message discovered they could not listen to Christ Jesus speaking to their condition and seek to kill any man in whom that light might be shining even dimly.

Other people sought to find that light in the children they taught and in insane persons for whom they cared, and so they became famous teachers and renowned for curing the insane.

And when war came the followers of Fox, louder than tales of military heroism and louder than strains of stirring martial music, louder than these, they heard the cries of starving people forgotten by soldiers and neglected by military governments, and the followers of Fox sought to feed the hungry and heal those who suffered.

And today the world is waiting for men and women who hear the voice of Christ Jesus speaking to their condition, feeling in the bottom of its heart that hearing that voice and obeying it is true religion and undefiled before God the Father.

"In lengthening the cords it is necessary to strengthen the stakes."

OUR NEWS SERVICE IMPORTANT— HOW IT MAY BE INCREASED AND IMPROVED

THE AMERICAN FRIEND, on March 7, 1935, carried the following set of instructions by Walter Woodward.

News, news—we want more news! This is the invariable cry of the readers of a church paper. And we sympathize with it. But, as a fellow editor puts it, news does not "jest grow" like Topsy. "Bright, sparkly articles are not let down out of heaven. The average editor sweats blood to get them." And if he does get them, it is thanks to the faithful service of our volunteer reporters.

We have many such reporters—we ought to have many more. If more news appears from some sections than from others, don't blame the Editor. It's a case of reporters being on the job or not being. Every local meeting owes it to itself, to Friends at large, and to its church paper, to see that it has a reporter to represent it in our columns.

Frequently our reporters ask us for suggestions as to how their work may be improved and how it may be better adapted to our needs. In response to such requests we offer the following for their guidance and encouragement.

First, what is news? It is what *you* wish to read of events and Friends in other sections of Quakerdom. Prepare your news items with a view to their being read, not so much by your own local members as by Friends at a distance. What will interest them? They will not care for names of locally known Friends in connection with program details. But, if local Friends achieve some recognition or perform service of merit in meeting or community, that is real news. For example: State legislatures are in session all over the country. Little by little, but largely incidentally and indirectly, we hear of Friends serving in these legislative bodies. Where, oh where, have our local reporters been? In every instance of an election of a Friend to such public office, news of that event should have been sent us promptly.

We want news of your meeting activities. In a sense, each meeting is a mirror of the Society of Friends. What does your meeting show of life and progress? Keep your meeting on the Quaker map. And we want this news regularly. Be prompt. Don't wait for a string of items—we want the news while it is news. We much prefer a half-dozen items in as many issues to a long story in one issue.

Watch out for "vital statistics." You

would be surprised to know how many Friends say they read first the death, marriage, and birth notices. This is always a matter of chagrin to the Editor, but he has to face the situation as is! But make the obituary notices as brief as possible. Make a special effort to report all births and marriages among your membership.

When reporting Quarterly Meeting sessions and conferences, please avoid details such as who led devotionals, gave musical numbers, etc. Not that these are unimportant locally, but with the heavy demand upon our space, there is not room for such details. Make reports positive, definite, and affirmative, rather than negative: it is not live news to say that attendance was small, few visiting ministers were present, only the regular business was transacted, etc., and it ought not to be news that the meeting was held in harmony and good order! Save in exceptional circumstances, brevity is the soul of news as well as of wit.

Reporters will kindly bear with us if we sometimes shorten or edit reports. Please don't say, "Publish verbatim." We don't wish to edit copy except as it seems wise, but we appreciate the spirit that says, "Submitted without strings."

We have emphasized the fact that we want news while it is news. Nevertheless we sometimes get into a jam which necessitates our holding items over for a succeeding issue. In such cases, will reporters not give us the benefit of the doubt, trusting the delay to be unavoidable. Please keep in mind that the news must be in our hands a full week before the date of the issue in which it appears.

It will be a great help to us if reporters will write out their own news items, instead of sending us programs, bulletins, and newspaper clippings, and asking us to write the stories. This may be "what an editor is for," but what with very little help in the offices owing to drastic reduction of expenses, and with but one part-time editor to write editorials, appraise and edit manuscripts, prepare special features, and give attention to circulation problems, along with his administrative and promotional work for the Five Years Meeting—well, perhaps he may not be blamed for feeling that having to write up local meeting notes from newspaper accounts is a little more than seems necessary.

But don't misinterpret these suggestions and admonitions. We realize that meeting correspondents are also busy people. Your faithful cooperation is invaluable to us and we do appreciate your loyal service. Do your best and we shall try to do the rest.

Just one word of final detail. Address your items to Editor, THE AMERICAN FRIEND.

HOW TO BE A CHAIRMAN OF A COMMITTEE

I am persuaded that many persons who are appointed chairmen of committees are very ignorant of the duties of a chairman, or assume authority never vested in them by the appointment. After many years experience as a chairman and more often, as only a member of a committee, I feel that some things should be said. As no one else has dared to say it, I shall try to express my concern.

A Committee is a group of persons to whom some matter has been assigned for decision. It may be a nomination to be made. It may be a work to be done. It may be one of two or three methods to choose from.

Here are the common duties of a chairman:

1. Call your committee together. If some cannot remain to attend to the matter at once, set a date to which all will agree.

2. The chairman is to preside at the meeting. He may present the matter under consideration and then ask for discussion. At the close of discussion, he can ask for a motion or a proposition as to what action should be taken. Each member has a voice in that decision. Give him a chance.

3. When a decision has been reached unanimously or by a majority vote, a report should be made in writing to the body appointing the committee and signed by the chairman and secretary.

SOME THINGS NOT TO DO

The clerk of a meeting is not supposed to make motions or propositions. He is the presiding officer. He entertains motions made by others.

A chairman should not decide what he wants done and then ask, "are you willing for the committee to do thus and so." That is not only making the motion but also seconding it.

Let me give you some extreme examples of unfair decisions by clerks and chairmen, either through ignorance or by assuming self appointed leadership.

A certain chairman did not call the committee together at all. He wrote to each member asking, "Are you willing that we reappoint the same persons to office for another year?" They all agreed, but the matter of selecting officers for the coming year was never taken into consideration by the committee at all.

Another chairman came into the committee meeting and said, "I have made out the list of officers as I think it ought to be; I will read it," which he proceeded to do. Then he asked the committee if it were satisfied. No one said anything at first. I objected to that procedure and suggested that we take up

the appointments one at a time. It was done and many changes were made.

I have known a chairman to be appointed for a committee and then some one would suggest, "Let him choose his own committee." That is dangerous. Friends are a democratic people and it is neither fair to allow one person to name a whole committee nor safe for the one doing the appointing.

A Sunday school superintendent, who held his job in one church for many years, used this method—early in June he appointed a committee to select the officers for the school. Then he announced that it would meet at his home on a certain evening. The pastor was not on the committee. The same superintendent was always selected.

It seems that the very air is full of the spirit of the dictator. It is not all in Europe. This spirit should not appear in a clerk, a chairman, a superintendent or even in a pastor. The Lord deliver us. Politics has no place, or should not have in a Friends' meeting. But, I have suspicioned, a few times, that it got in by mistake.

It is no greater sin for a majority in a Friends meeting, or on a committee to have its way, once in a while, than it is for a minority of one or two to always have its way. I was not reared a Friend and I like Robert's Rules of Order myself. I believe that the Lord can come as near having his way under them as he does in some meetings where they refuse to allow a vote.

Let us pray for our committees that they may sit down together and talk matters over from every angle, and then reach a right decision or appointment with at least a majority of the group in unity.

One man power has never appeared in the ministry or among the pastors, as was expected, but it is showing itself and must be checked or much harm is coming to our meetings and yearly meetings.

E. HOWARD BROWN.

Camby, Indiana.

Eighty-five per cent of Merom C. P. S. camp (Friends Service Committee) observed the second anniversary of the first draft registration day, October 16, by fasting during the supper hour. The amount saved \$13.44, was contributed to the *Catholic Worker*. The evening was spent in singing and in hearing of the activities of the C. W.

From the Catholic Worker.

God cares for you, therefore live a trustful, tranquil, God-centered life, meeting storm with calm, adversity with fortitude, defeat with faith, death with hope of immortal life.

CHURCH OF CHRIST IN JAPAN

Memorandum on the Church of Christ in Japan: CEA Bulletin 180, dated November 25, 1942, carried the text of a radio broadcast from Tokyo recently released by the Federal Communications Commission in Washington as follows:

"For the first time in the history of modern Christianity, a nation-wide unification of all Protestant denominations was effected on a permanent basis today when the Nipponese Church of Christ of Japan announced its momentous decision at a general conference this afternoon. The main features of the organization are as follows:

1. The Church renounces the concept of Nipponese Christianity and asserts Nippon Kirisuto Kyo, or 'Christianity of Japan.'
2. Eleven blocs consisting of thirty-four denominations within the Church of Christ of Japan, which continued to function, are hereby dissolved.
3. The major part of the Episcopal Church of Japan, which heretofore remained outside the Church of Christ of Japan, shall merge.
4. The Y.M.C.A., the Y.W.C.A. and the Association of Women's Temperance Unions henceforth shall be members of the Church of Christ of Japan. They shall continue their organizations as Christian organizations."

We are very happy to be able to give below an interpretation of this as prepared by Dr. Charles W. Iglehart of the Methodist Board:

In general we see no reason to doubt the accuracy of this broadcast. It bears every evidence of being the unchanged version of the statement as issued by the Church.

1. The statement regarding the renunciation of Nipponese Christianity as article 1, indicates that the church has been under severe pressure but it also indicates that it has met this with courage. The idea of Japanese Christianity is not a new one but it became very vocal as the war emergency came to its crisis in the summer of 1940 in Japan. At that time it was the slogan of the Do-ski-kwai, an aggressive organization of nationalist minded Christians, mostly laymen. It also had its theological counterpart in certain writings by Oshima and several other pastors and Christian thinkers. The sudden prominence of this idea in 1940 ran parallel to the emphasis put upon German Christianity in Germany. Presumably the government, at least unofficially, would have welcomed such a trend in the Christian movement.

Reading between the lines of article 1, of this statement, we see within the

Christian Church itself, the extreme right wing pressing for a harmony of Christianity with the national myths and an identification with the Japanese spirit in all its expressions. We also see the likelihood that other groups outside the Church, (possibly certain elements within government circles) have been exerting similar pressure toward the policy of naturalization of the Christian movement.

Against all this the church sets itself with courage and clarity by reaffirming that it is not Japanese Christianity (Nippon-teki Kirisuto Kyo) but Christianity of Japan (Nippon Kirisuto Kyo). By the addition of the one word "Church" (Dan), we have in this latter phrase the exact name of the church—the Church of Christ in Japan. So that we may accurately interpret this phrase to mean "Christianity in Japan." The statement thus repudiates a narrowly national, syncretistic Christianity and affirms itself as standing not only in the present world Christian family but in the tradition of classic Christianity. Unless we misread article 1, the church in Japan at the close of its first year of life as a united body, makes as its first public act a statement which begins by facing in head-on collision the forces that would rob it of its truly Christian and ecumenical nature, and at considerable risk gives public testimony to its truly Christian character.

TEN ROYAL RESOLUTIONS

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough to carry without loading mine on them.

I will excuse others' faults and failures as often and as fully as I expect others to be lenient with mine.

I will cure criticism with commendation, close up against gossip, and build healthy lives by service.

I will be a friend under trying tests and wear everywhere a good will face, unchilled by aloofness.

I will gloat over gains never, but amass only to enrich others, and so gain a wealthy heart.

I will love boys and girls so that old age will not find me soured and stiff, but fresh and free.

I will gladden my nature by smiling out loud on every fair occasion and by outlook optimistically.

I will pray frequently, think good things, believe in men, and so do a full day's work without fear or favor.

Muncie Friends Bulletin.

AMERICAN FRIENDS SERVICE COMMITTEE

Rebecca Janney Timbres came to the Service Committee in April 1941 as an associate secretary in the Refugee Division, handling academic placements. She has been connected with the Service Committee at various times since 1921. Beginning in the autumn she will be director of the School of Nursing at the Maharry Medical College in Nashville, Tennessee, from which approximately one half of the practising Negro physicians in the United States have graduated. In preparation for this new post, Rebecca Timbres has been granted a fellowship by the Rockefeller Foundation and she will go to Toronto early in February to spend five months in a hospital there making a survey of nursing education. She will continue this in New York City during the summer.

* * * *

William Bacon Evans who has been visiting among Civilian Public Service Camps, and Buck Creek, North Carolina, has given the following testimony: "William Bacon Evans hasn't let a few years age either his mind or his body. A camper for several weeks, now, William Bacon Evans has demonstrated that he is quite as competent with an axe as any man in camp. Every night our guest shows up after supper, towel in hand, ready to assist the dish crew. Some of the campers find that William Bacon Evans is surprisingly skillful at the boyish game of Indian wrestling."

* * * *

Herberto Sein, a Mexican Friend, who has been working closely with members of the Peace Section Unit in Mexico, and Allen Longshore Jr., who has been medical doctor in the group, have traveled to Philadelphia together. Herberto Sein has been attending Service Committee meetings and conferring with members of the staff and expects to remain for two weeks.

* * * *

Selective Service has stated to the National Service Board for Religious Objectors that it is willing to reclassify assignees from Civilian Public Service Camps now on detached service in dairy farms, into II C, which is a new classification for farm service. Wages will be the personal property of each person, but each man is expected to remain on the farm where he is now located. The problem of reclassifying into II C other men still in CPS camps is now under discussion with Selective Service.

* * * *

The State Department has informed the Service Committee that the American Legation in Berne, Switzerland, reports the arrival in Baden Baden of

Roderic Davison, Burritt Hiatt, Laura Loyson, Russell Richie and Gilbert White. The last two named had not been included in previous communications regarding transfer from Lourdes. The State Department has also informed the American Friends' Service Committee that the group which was at Lourdes arrived at Brennerskur Hotel, Baden Baden, on the 16th of January. This is the hotel where the Latin American diplomats were interned at the time the United States and Germany went to war. It is a luxury resort.

* * * *

Herbert Nicholson has visited Poston, Gila, and Manzanar delivering Christmas presents to the following: 900 to Poston, 500 to Manzanar, 75 to Death Valley, 200 to Hillcrest Sanitarium, and approximately 2000 to Gila for the Pasadena Community Committee. At Manzanar he took part in Christmas services in three parts of the Center, and again at Death Valley where about sixty Japanese-Americans are awaiting relocation.

* * * *

Arnold B. Vaught, well-known American Friend who has headed the mission of the British Friends Service Council in Chungking during the last four or five years, has rendered distinguished service as the Chairman of the American Advisory Committee of the Church Committee for China Relief during the last year. Previously he was Chairman of the West China Coordinating Committee, a sub-committee of the former American Advisory Committee with headquarters in Shanghai. The American Advisory Committee, composed of leading American missionaries and other Americans living in West China, administered during the year 1942, 800,000 American dollars in its relief program covering fifteen provinces of Free China. Most of the Funds were administered in various provinces and districts by united committees of missionaries and their colleagues.

Owing to special circumstances the British Friends Service Council has now released Arnold Vaught from responsibilities to the Friends' mission permitting him to give undivided time and energy to the relief service of the American Advisory Committee. His support will be provided by the Church Committee for China Relief, with headquarters at 105 East 22nd Street, New York City. He now has become Director instead of Chairman of the American Advisory Committee. Friends everywhere will rejoice in this opportunity given to Arnold Vaught to continue in this constructive Christian service.

CHURCH COMMITTEE ON CHINA RELIEF.

QUAKERDOM AT LARGE

TO RUFUS M. JONES

The staff and readers extend heartiest birthday greetings to the founder and first editor of THE AMERICAN FRIEND who for so many years has been the outstanding leader of Quakerism. We wish him many more years of active service to Friends and humanity at large:

The following report of a special service held in his honor is furnished by the Service Committee:

The closing event of the Fellowship Council week-end was held at the Race Street Meeting House, Philadelphia on January 24th when Rufus M. Jones spoke on "Some Pisgah Reflections." Elbert Russell, retiring, in place of Thomas Harvey Haines the new chairman of the Council, read several letters which Rufus Jones had received for his 80th birthday. Then as an introduction he said: "To introduce our beloved friend and leader whom we have come together to honor I need only say: 'Rufus.'"

"Pisgah Reflections" included some of the high spots of Rufus Jones' life—his home in South China, Maine, his student days at Friends School in Providence, R. I., and at Haverford College, his years as editor of THE AMERICAN FRIEND and teacher at Haverford, his contacts with Friends in America and England. While he looked back over these rich experiences, he could see the Promised Land ahead which he himself would never reach, but which was waiting for the young Joshuas to enter.

Race Street Friends provided tea in the adjoining Cherry Street Social Room, where Friends had an opportunity to talk with Rufus Jones. The whole occasion was one of simplicity, dignity and a happy mixture of humor and worship, quite in keeping with the character of Rufus Jones himself.

* * * *

On February fourth, Charles and Etta Swander celebrated their fiftieth wedding anniversary at their home in Rockford, Ohio. On Saturday and Sunday, February sixth and seventh, they were at home to any friends who cared to call.

In view of their long service in the Friends Church it is very fitting for old friends among Friends to learn of this milestone in their lives and write notes of appreciation.

NEWS OF OUR MEETINGS

The Russiaville Friends Meeting has had the unusual privilege of helping to celebrate the one hundredth anniversary of one of its members. John T. Ratcliff, the only living charter member of the Russiaville Meeting, was one hundred years old on Sunday, January 17, 1943.

John T. Ratcliff was born in Clinton County, Ohio. He came with his parents to Henry County, Indiana in 1849, and to Howard County in 1859. He was married to Rebecca Wadman in 1876 and they had two sons, Owen and Thomas. John T. Ratcliff makes his home with his sons one mile south of Russiaville, Rebecca Ratcliff having died a number of years ago.

As John T. is not able to attend services, now, the Monthly Meeting appointed a committee to visit him and express best wishes. They took a window box of jonquils as a token of appreciation for his long life of service.

* * * *

The Whittier, California, Friends report that they had an inspiring Christmas season. The nineteenth annual community presentation of the Messiah was in their church, with their organist, Grace Dixon, playing the organ, and their minister of music, William H. Wright, singing the tenor solos.

On Sunday afternoon preceding Christmas the choir presented "The Christmas Story in Songs of Many Lands." About a dozen different nationalities were represented by the composers of the various numbers used. They were presented by soloists, trio, quartet, choir, and congregation, with a worshipful spirit throughout.

The morning service of that day was one of the four unified services Whittier Friends hold during the year, the others being promotion day, Palm Sunday, and children's day. For this year's service, in connection with the annual giving of white gifts, Beatrice Folger, wife of the minister, O. Herschel Folger, wrote and directed a pageant entitled "They Came Bearing Gifts." The stage and choir loft were beautifully decorated in greenery and poinsettias, at the center of which was a shrine to which all brought gifts out of their hearts and lives.

About forty children and adults participated, in addition to the choir. Incidental vocal and organ music was used to introduce the scene of the first Christmas and a background of Christmas carols was provided on the organ during the bringing of the gifts.

Whittier Friends report a real spiritual uplift and renewed consecration as a result.

* * * *

On Sunday, December 20, 1942, a reception tea was given at The Friends Church in Clintondale, New York, for our new pastor, L. Willard Reynolds and his wife Sabron and daughter Sabron Louise who came to us from Popular Ridge Friends Meeting. Others attending were Rupert Stanley, William J. Reagan, David L. Lane and their wives; and pastors of the neighboring churches.

* * * *

Piney Woods Missionary Society at Belvidere, North Carolina sent a large Christmas box containing a variety of useful articles to Buck Creek Camp, Marion, North Carolina.

As a token of love and interest in the work in Tennessee, the Society also sent a beautiful homemade quilt to Edward and Daisy Randsome.

* * * *

The Bible School at Earlham, Iowa, gave a very interesting and appropriate Christmas program Sunday morning, December 20. The theme was Christmas customs in other lands.

At the close of the program, white gifts for the King were presented by classes. Besides the cash offering, which amounted to about \$50.00, the Children's Department sent a nice box of toys and school supplies to the Japanese-American children in the relocation center at Gila River, Arizona, and the various women's organizations presented several bundles of clothing, neatly wrapped in white tissue paper, which they had made for the A. F. S. C.

The Woman's Missionary Society also collected a large box of warm clothing to be sent to the A. F. S. C.

After a devotional period, our prayer meeting group is discussing the book, "Problems of Lasting Peace" by Hoover and Gibson.

* * * *

Los Angeles, California, Monthly Meeting, 17th and Toberman Streets, has experienced a spiritual uplift as the result of special meetings held January 3 to 10. Gorman Y. Doubleday, pastor of Berkeley meeting, was the messenger who presented anew the challenge of living at our best for Christ. Some persons took definite forward steps, and the whole meeting is better fitted to accomplish its tasks under the leadership of the pastor, Moses T. Mendenhall.

A ten weeks free course in Child Care will be inaugurated in February by the Quaker Emergency Service, New York City, Josiah P. Marvel, Chairman, 345 Lexington Avenue, where volunteers are now being registered from Monday to Friday inclusive.

Mrs. Gladys Romanoff, child psychologist who conducted two similar courses last year with great success, will be in charge of the program, which is designed to train women for much needed service in child care centers.

Classes will be held Tuesday and Fridays, from 1:30 to 4:00 p. m. at the Friends' Meeting House, 144 E. 20th St. Specialists in all phases of child training will lecture to the classes, and field trips will be made to nursery schools, hospitals, relief centers and housing projects.

* * * *

A new Friends Meeting has been started in the city of Medford, Oregon, under the direction of the Evangelistic and Church Extension Board of Oregon Yearly Meeting. Situated as it is in the beautiful Rogue River Valley at the gateway to Crater Lake National Park, this is the only Friends meeting between Salem Quarterly Meeting in Oregon, and Berkeley Quarterly Meeting in California, a distance of over 600 miles.

Milo and Helen Ross, former pastors at Rosedale, Oregon and Greenleaf, Idaho have offered themselves to lead the new "out-post," and have been on the field since September 1, 1942.

The Yearly Meeting trustees are securing a fine parsonage property in a new unchurched section of the city at 15 Keene Way Drive, just off the 1600 block of East Main. Telephone is 2926. Meetings are being held in the parsonage each Sunday morning, and again on Wednesday evenings. Inasmuch as Medford is on U. S. 99, and is served by the Southern Pacific Railroad, Greyhound Bus Lines, and United Airlines, it is hoped that Friends will avail themselves of this new opportunity for meeting, and be free to attend, or call, at any time.

Medford is also the cite of Camp White, having at this time some 30,000 service men of the 91st Division Infantry, 9th Army Corps, Air Corps from New England, Ohio, North Carolina, Texas, Kansas, and California. If any of you who read this know of service men from Quaker communities anywhere who may be stationed at Camp White, contact the Rosses immediately. They are also situated as the nearest Friends meeting to the new CPS Camps at Waldport and at Elkton, Oregon; and the Japanese Assembly Camp at Tule Lake, California.

* * * *

Since June, 1940, the Cleveland Friends Meeting under the Fellowship

Council has sent new and used clothing to the American Friends Service Committee. Last year we sent 1190 pieces of clothing, 744 of them new, at a total cost of \$302.00. During this two and one half years, besides members and friends of Friends, many others have become interested in the Service Committee's work, not only in the relief field, but in its wider aspect as well. In October, the Second Friends Church, of Cleveland, (Ohio Yearly Meeting at Damascus) began the work described in the following report. These two Quaker groups hope to work together whenever they can be of help to each other.

Out of the South East part of Cleveland, on the corner of Warner Road and Vineyard Avenue, stands a little stone church known as Second Friends. One of the most active groups in this church is the Ladies League. Over a period of many years they have built up a reputation as expert quilters and by this means have earned money which has been used in the work of the church.

Some of the ladies decided that since they were not so adept in the art of quilting, they would like to find some other means of using their needles. The American Friends Service Committee was suggested and one Thursday in October, 1942, Mildred Jessup Doty, chairman of the clothing center in Cleveland, came out to tell more about the need for seamstresses and knitters. After a delicious lunch, she was introduced to the twenty ladies present and in her pleasing manner told how the Friends Clothing Center was opened as an emergency measure, but because of the help of so many Friends it looks as if it will be a permanent project. The ladies decided they would rather do the sewing. Since Mabel Lockwood has moved back in the neighborhood it was suggested they invite her to conduct knitting classes, and Margaret Gase offered her home as a meeting place.

Just four came to the first knitting class, but personal invitations, announcements from the pulpit, and further explanation of the work resulted in twenty-five ladies becoming very industrious with their knitting needles and crochet hooks on behalf of the American Friends Service Committee. In seven weeks' time this group completed twenty beautifully done articles, including red, green, and blue sweaters, with matching hats and mittens, and baby jackets, booties and bonnets. On a Sunday in December an interesting display was presented at morning meeting. Mabel Lockwood gave a short history of the Service Committee and of the Knitters League of Second Friends, so named by the minister, Rev. Paul Zook. She suggested the men could share in the work by adding to the funds for the purchase

of yarn, and one of the interested men listeners made a \$5 contribution after meeting. To date \$16 has been turned over to the Service Committee by the two organizations.

Many phases of activity are now under way. The Ladies League has collected a large quantity of used clothing, which is being mended and cleaned ready for shipment to Philadelphia at an early date. Through the efforts of Margaret Gase enough woolen material has been donated to make several quilt tops. Some children's blouses have been made. The Missionary Society of the church has decided to take a hand in the effort and its next meeting it to be "Men's Work Night." The Ladies are going to have a quilt on the frames and the men's job is to tie it with bright bits of yarn.

The interest in this work is spreading to every department of the church, and through the united efforts of the whole organization the contribution to the work of the American Friends Service Committee promises to be outstanding.

* * * *

Several of the hymns with which John Greenleaf Whittier enriched Christian praise were sung on Sunday, December 13, by the famous broadcasting choir of Monkgate Methodist Church, York, England at a service which commemorated the jubilee of the death of the American Quaker poet and slave liberator. The minister, the Rev. W. H. Campbell, also read from the writings of the poet and spoke of his contribution to the deepening of Christian thought and of his effective struggle for the freedom of the slave and the brotherhood of man. Draping the pulpit was an American flag given to the church by Miss Derby, believed to be the only American-born person living in York, who knew Whittier and his friend, Bishop Phillips Brooks, when she lived in America many years ago.

The Friend (London).

TRIBUTE

(Dr. Carver of Tuskegee)

A silent spokesman for his race,
Larger of soul because, black of face,
He held of bitterness no trace
But lived with dignity and grace
Making the world a better place.

ANN DIMMOCK.

According to a report from Dr. George W. Bachman, representative in China of the American Bureau for Medical Aid to China, of 104 "absolutely essential" drugs, China makes 58 in sufficient quantities, five in limited quantities, and 41 in negligible quantities or not at all. There has been "gratifying" progress in development of modern medicines.

CONCILIATION IN INDIA

Statement from the Meeting for Sufferings, (Society of Friends, London, England) 12-4-42.

We have considered with grave concern the present unhappy situation in India. Mr. Gandhi and the Congress Party leaders have now been interned for over four months, and a state of deadlock and of deepening antagonism has developed. Other things apart, this is most evil in respect to the future relations of India and Great Britain, and for the whole standing in the world, both now and later, of the British Commonwealth.

We feel that the Christian Communities of this country ought not to accept the continuance of this tension, coupled as it is with an apparent decision of the Government to make no further effort to reach a settlement at present, and a refusal to allow any conversation between the interned leaders and leaders of other parties outside. We do not urge at this time any specific political policy, but we are sure that the Christian Church of this land cannot remain quiescent whilst the nationalist leaders are refused any contact with their fellow Indians. For it is unreal to say that Indians must first agree among themselves before any advance can now be made, and, at the same time, to refuse the means by which they may come to an understanding. We know that this latter matter weighs heavily upon many of our fellow Christians. We feel indeed that the Christian mission in the world is deeply concerned in all such refusals to allow of direct efforts at reconciliation.

We urge therefore the removal of the present ban upon conversations between the interned leaders and responsible third parties. We urge this as citizens, but we urge it much more as Christian people. We earnestly ask for the co-operation of our fellow-Christians in promoting steps to understanding and in impressing upon the Government that the policy of a closed door is contrary to Christian public opinion.

ARTHUR J. EDDINGTON, *Clerk*.

TREATING AN OBSTREPEROUS BOY

Dale, an apparently unconquerable child, was taken to Kindergarten for discipline. After a few moments of sizing up the situation, he sallied over to a tower of blocks built by another little boy and kicked it over. His next venture was to toss roughly a little girl's doll into a corner. Uninterrupted that far, he tore up a picture another child was coloring, and in deep satisfaction made a face at the teacher.

To Dale's surprise, his teacher smiled,

handed him a basket and directed pleasantly but firmly, "Please put the set of blocks I gave you to make a church with into this basket. I have a fine place for you to build it in. We call it the glad corner."

Surprise and curiosity prompted Dale to comply. He was led into another room. "Build your church there, Dale," she told him.

"I don't see why you call that the glad corner," pouted Dale.

"Oh," answered the teacher, "the other children will be so glad you are here just now; but they will be equally happy to have you with them again when you are ready to treat each one as you would like to be treated by them."

In a few days Dale understood that to be acceptable he must be agreeable.

WPB LIMITATION RULING NOT TO AFFECT RELIGIOUS PAPERS

Washington, D. C., January 15 (RNS)—The War Production Board limitation order curtailing consumption of print paper does not affect religious newspapers, according to an interpretation given to Religious News Service.

Primary consideration in this interpretation is the fact that the order—Limitation Order L-240—applies only to newspapers using more than 25 tons of print paper during a three-month period.

While the regulation applies to papers regardless of the frequency of issuance, religious papers generally do not consume the 25 tons a quarter.

The order limits print paper consumption to one hundred per cent of the amount of paper used in 1941, plus a three per cent spoilage allowance.

NEW REGULATION PROPOSED

However, it is indicated that religious papers may be cut under terms of a proposed regulation controlling so-called "class papers." This regulation would apply to religious, technical, trade, collegiate and similar type papers.

Concurrently with issuance of the news print order, Limitation Order L-244 was issued, covering paper in magazines, and this order was held to apply to religious magazines if they come under the twenty-five tons per quarter definition.

It was pointed out, however, in connection with this order, that while religious magazines consume less than this amount, they would do well to cut the weight of their papers.

Since the paper used in magazines is usually quite heavy, publishers who cut the weight of their paper would not only be contributing to the savings in paper but would also be saving money.

THE QUAKER LIGHT

BY GERTRUDE SHINN

There is a little candle
That sheds its light on high,
And all around the world
To guide the passerby.

Its beams reach ever outward
To sorrow—hunger—woe.
It shines behind wire fences
And makes brown faces glow.

This tiny candle small
Spreads around its beaming light
Transforming thoughts into acts
Of deeds both good and right.

Our ways are plain and simple,
Not with a formal creed;
But 'tis feeding starving children
Victims of an awful greed.

And though our mighty strength
Is not by numbers shown,
The Quaker faith is ours to share
By gifts of love atone.

"The greatest pleasure in life is in doing what people say you cannot do."

MARRIAGES

BARNARD-MILLER—Martha Miller of North Loup, Nebraska to Lowell Barnard of Westland Monthly Meeting, Indiana, at Denver, Colorado, on December 25, 1942, Norman E. Young, Minister.

BRADFIELD-HAYNES—Helen Haynes of Chicago to James Bradfield of Kansas City, January 8th.

HURT-BETTS—Laura Betts of Oska-loosa, Iowa, Monthly Meeting to George C. Hurt of Denver, Colorado, Monthly Meeting on August 4, 1942 at Denver, Colorado, Norman E. Young, Minister.

MACNEE-WRIGHT—Gladys A. Wright to Lyle MacNee at the Long Lake Friends Parsonage near Tranverse City, Michigan, on New Year's Eve, 1942. John I. Wright, Minister.

BIRTHS

JONES—To Wilfred V. and Fern D. Jones of Chicago, a son, Wallace, January 19.

KENWORTHY—To Beryl and Avis Compton Kenworthy, on December 6, 1942, at Earlham, Iowa, a daughter, Margaret Ann.

KOBOLDT—To Wayne and Martha Wilson Koboldt, on November 12, 1942, at Earlham, Iowa, a daughter, Betty Lou.

MCGAW—To Howard and Jessie McGaw of Chicago, a daughter, Miriam Katherine, January 14.

WELLS—To William and Ann B. Wells, December 9, 1942, a son, William Thomas, at New London, Indiana.

DEATHS

CLAMPITT—Frank T. Clampitt, on January 16, 1943, after a brief illness. Funeral services were held at New Providence, Iowa, Friends Church, of

REVISION OF CURRICULUM

To place new emphases in the learning of secondary school boys and girls, adjustments have been made in the George School curriculums. Beginning with the Second Class (10th grade) all students will be members of sequence divisions.

"WHAT TO STUDY AT GEORGE SCHOOL" DESCRIBES THESE CURRICULUMS

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QUAKER **GEORGE** **COLLEGE**
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which he was a member. Interment in Honey Creek cemetery. He was born near New Providence, February 26, 1860. Most of his life was spent here, where he had always been active in projects for community betterment.

PARKER—Martha Parker, a birthright member of Popular Run Monthly Meeting, near Farmland, Indiana, January 12, 1943. Funeral was conducted by Mildred Allen and George Addington. She is survived by her husband, two sons, Orval J., Herman A. and one daughter, Mrs. Murray C. Johnson, Kokomo, Indiana.

PIKE—Lora Stuart Pike, wife of Fred Pike, died at her home in Westfield, Indiana, January 22, 1943. She was the daughter of John and Phyllis Edwards Stuart, a birthright Friend, a member of Eagle Creek Meeting, near Westfield. Her husband and only child, Eleanor Overman, of Indianapolis, survive. She and her three living sisters, Susie Lynch, Mary Davis and Katherine Kirby composed the "Stuart Sisters Quartet" favorably and widely known for their beautiful rendering of sacred music. Two brothers Russell and Roy are living. Funeral services were held at Westfield, conducted by Albert L. Copeland.

SMALL—Milton Small, a faithful member of New London, Indiana, meeting passed away at the home of his daughter, Esther Small Taylor, August 2, 1942, aged seventy-four years. John R. Walter, Murray S. Kenworthy ministers.

STOUT—Charles L. Stout was born April 1, 1862, died December 2, 1942 at the home of his daughter, Lena Newby. Funeral services at the Friends church, New London, Indiana, of which he was a life long member. Frank V. Stafford, minister.

The Division of American Relations is organized in three sections, all making a study of the place of America in the world. The Division of Natural Science explores that field. The Division of Languages continues as before.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Cross-town Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m., Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. Riley 5224, Office Telephone.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ey. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a. m.; 130 Nineteenth Ave., S. E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

AMONG OUR CONTRIBUTORS

JAMES R. FURBAY—Pastor First Friends Meeting, Marion, Indiana.

WILLIAM J. SAYERS—Pastor Friends Meeting, Muncie, Indiana, Clerk of Indiana Yearly Meeting.

FRANCIS D. HOLE—Member Earlham College Faculty.

CHARLES F. THOMAS—Pastor Des Moines, Iowa, Friends Meeting.

HOWARD E. BROWN—Pastor Fairfield Meeting, Camby, Indiana. Editor of *Western Work*, publication of Western Yearly Meeting.

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JAMES F. WALKER, Principal, Westtown School, Westtown, Penna.